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ZIONS HERALD

THE INDEPENDENT METHODIST WEEKLY

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★ *September* 11, 1940 ★

MR. EDITOR!

Letters from Our Readers

★

Not Impressed

You are impressed by Albert W. Jackson's article renouncing his non-resistant faith. I am not!—except as I am impressed by any man who has the courage to change his views for honest reasons. This is an occasion for reverence, and I reverence Mr. Jackson as a sincere and brave man.

It is Mr. Jackson's argument which does not impress me. This argument is based upon a series of Scriptural citations, some of them curiously irrelevant. I could list quite as many citations on the other side, and most of these, as Mr. Jackson seems to concede, much nearer to Jesus' "central teaching." In other words, on this matter of violence vs. non-violence, as on so many other Biblical questions, there is conflict of testimony. I am satisfied that the weight of evidence is overwhelmingly on the non-resistant side. But Mr. Jackson is not! So we balance one another. In such dilemma, how can we decide?

I have always felt that, to reach any satisfactory conclusion, we must turn from words which are doubtful to deeds which are not doubtful at all. May I submit to Mr. Jackson—and to you, sir—the following considerations:

(1) Palestine in Jesus' day was overrun with teachers and practitioners of violence. Notable among these were the Zealots. Jesus was apparently urged to join these groups. As the Messiah, He was expected to take up arms and destroy His enemies. But He never did so. He had nothing to do with the Zealots. Was it not in answer to them, and in challenge of their methods, that He said, "Resist not evil!" and "Love your enemies"?

(2) When the crisis came in Jesus' own life, He refused to defend Himself by resort to force. Indeed, He refused in this crisis to defend His followers by resort to force; for, so far as He knew, His disciples were in as dire peril as Himself. When Peter drew his sword against the soldiers and the mob, Jesus bade him to "put up" this sword. The climax of this episode was the crucifixion, which I deem to be the final and conclusive evidence of Jesus' faith in non-resistance.

(3) Lastly, there is the evidence of Jesus' disciples after His death. We may be confused today as to what Jesus said and did. But these disciples and early followers were *not*. Those who knew Jesus, and had heard Him speak, and had seen Him die, agreed that non-resistance was central to His gospel. So, in the face of the cruelest persecution, and in the prospect of what must have seemed again and again to be the imminent extinction of their movement, these primitive Christians stood faithful to what they deemed to be the Master's injunction of non-violence. They refused to defend themselves by resort to force; they refused to bear or to use arms; they refused to serve in the armies of their country, Rome, even when the barbarians were swarming across the frontiers and wrecking all that they knew as civilization. There may be question in our minds as to what Jesus said, but there can be no question as to what those who had heard Jesus thought He said.

Later came the corruptions of the Christian gospel. These corruptions have continued to our own time.

JOHN HAYNES HOLMES,
Minister Community Church.

New York City.

First Step to Freedom

I believe that the article by Bishop James Cannon, Jr., on America's entering the war is the most comprehensive and clearest-cut argument that has yet appeared on this vital question. His is the voice of a Christian statesman.

I believe, however, that mere military preparation will not save us. If we cannot clean up the wholesale political corruption that we find everywhere; if we can make no advance against the booze menace, the gambling craze, or the monster crime of easy divorce, then we surely cannot win a war against Germany. To bring to life our spiritually dead churches is the first step to real freedom. M. S. HARRINGTON.

Barre.

A Waste of Time

Anent the article by Frederick A. Norwood in ZIONS HERALD of August 21.

If the whole article is as wide of the truth as the statements "It must know that two thirds of its flock are not adequately housed, and that well over half of them do not have enough to eat," will you tell us why fill up your very readable journal with material of that sort? So many so-called statistics are so far from actual truth that it is really pathetic.

Take a small farmer, for instance. As far as handling actual cash goes, he may not have more than $500 a year, yet he still may live far more comfortably than a city man with an income (all cash) four or five times as great. He has a good garden, and the wife cans anywhere from 50 to 400 jars of vegetables, fruit, and berries. He also kills a pig or two, a beef in the fall. His necessary cash purchases are small, but he lives comfortably, is happy, and helps the fellow who wants to write a sad, sad story of the man with the low income.

Please do not make us waste our time reading such articles. H. G. MANCHESTER.

Winsted, Conn.

Endorsement

The designs for Boston University, published in ZIONS HERALD, and the excellent model of the new buildings illustrate a solution of the problem of modern American ecclesiastical architecture which we beg to suggest is most commendable. The emphasis on the vertical line, the eternal upward reach is clearly brought out, yet in harmony with modern materials and practical requirements. E. M. CONOVER,
Director Interdenominational Bureau of Architecture.

New York City.

"I Submit"

As Prohibition candidate for governor of the Commonwealth of Massachusetts, I submit:

1. That political discussion has but one legitimate end—prompt decisions and action in accordance with all the facts.

2. That experience has justified the assertion of the book of Proverbs: "In the multitude of counselors there is safety." How else learn all the facts?

3. That our Hebrew-Christian faith demands democracy, as defined in the Declaration of Independence, that "all men," made in God's image, should share in this privilege and responsibility.

4. That democracy fails whenever men cease to be open-minded "counselors" and become self-seekers or partizans.

5. That a "party" is not only "one of the parts into which a people is divided on questions of public policy," but "seeks first" its own victory, becoming an *imperium in imperio*. "A kingdom divided against itself cannot stand."

6. That the party system is not recognized in the Constitution, and that the victory which every party seeks, full control of all branches of government, would nullify the checks and counter-checks on which the founders relied to exclude the possibility of "any form of tyranny."

7. That Washington, in his farewell, solemnly warned against "the spirit of party," regarding it as akin to "one-sided attachments to foreign nations," and "not to be encouraged" in "governments of a popular character, purely elective."

8. That, because that warning has been disregarded, civil war rent our country; and in the last two decades, to party rivalry have been sacrificed issues on which the future of mankind depends, the League of Nations, the eighteenth amendment, and scientific solution of the economic problem.

9. That "parties," each seeking not the solution of the problems of government but its own victory, have resulted in such inefficiency that there has been world-wide reaction to the tyranny of a group or individual.

10. That democracy is genuine and efficient only when there is *no "party,"* but all individuals and political groups may freely make their contributions to that constant discussion which seeks only prompt and scientific decisions. EDWARD TALLMADGE ROOT.

Somerville.

Force at Best a Substitute Good

Let me suggest "Force at best a substitute good."

"Evil may be opposed by force," the theme of Albert W. Jackson's fine article, is a good premise in a dark human era.

Is there not some danger, however, of being a no-navy man yesterday and a two-navy man tomorrow, or a non-resister today and a resister later on, after a little external stimulus? Possibly some constant norm of "what to do" is really in those parables quoted.

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Prayer in Time of Trouble

A SERMON

ERNEST FREMONT TITTLE

In time of trouble, not all prayer is of value. In the 107th Psalm, it is stated:

> Fools, because of their transgression,
> And because of their iniquities, are afflicted.
> Their soul abhorreth all manner of food;
> And they draw near unto the gates of death.
> Then they cry unto the Lord in their trouble,
> And he saveth them out of their distresses.

No doubt, there have been, and are, such cases. A man by his own folly gets into trouble. He is not accustomed to pray. He has for years given no thought to God. But now that he has got himself into trouble, he frantically prays to be delivered from the consequences of his folly, *and he is delivered*. Some people are lucky. But it is most unwise to bank on that kind of luck. If, despite the warnings of your friends and of your own conscience, you persist in a course of conduct whose natural result is trouble, deliverance from trouble may not be granted you, even though you frantically pray for it; not because God is lacking in mercy, but because two minus two leaves nothing and cannot be made to leave something on the insistence of a frightened gambler who has risked and lost his last cent. When, despite every warning, a man goes on sinning, God may be unable to deliver him from trouble.

This is true of any number of human individuals. A nation whose government, despite repeated warnings, persists in a course whose natural result is disaster may find itself in the throes of calamity from which no amount of prayer is immediately able to deliver it. A generation which has "done that which is evil in the sight of God" may have to reap what it has sown, even though it does cry unto the Lord in its trouble. A civilization built on a foundation of injustice may eventually collapse, despite frantic prayers for its preservation. Not because God has failed to show mercy, but because the mercy of God requires Him to uphold a moral order of the world that is all-essential to human welfare and development.

In the 54th Psalm, the author lays down the condition on which he will consider that God has dealt graciously with his servant; namely, that his servant's enemies shall be crushed.

> Ah, God my helper,
> ah, Lord, upholder of my life,
> may evil recoil upon my foes!
> O Lord, be true to me and crush them!
> Then gladly will I sacrifice to thee,
> with praise for all thy goodness,
> when thou hast rescued me from all my woes,
> and let me feast mine eyes on my defeated foes.

In time of trouble, that prayer, also, may be vain.

In war-time, the impulse to pray is strong. It appears not only in persons who are accustomed to pray but also in persons who in all their lives have seldom, if ever, prayed. All sorts and conditions of men find themselves uttering fervent petitions to Almighty God—a fact in which many people see "unmistakable evidence of a revival of religious interest and faith." It is, indeed, widely reported and commonly believed that the war is doing what the churches, for a generation, have failed to do. It is causing people to think of God. It is prompting people to pray who never prayed before. Such was the fact during the first World War and such was the inference that was commonly drawn from it, although the war was followed by a jazz age in which religious interest was conspicuous by its absence and moral values were heavily discounted, if not cynically denied.

In the 137th Psalm, there is a prayer which modern men, in time of peace, have found shocking:

> The Edomites! remember against them, O Lord,
> that day of Jerusalem's fall,
> when "Down with her! down with her!" Edomites cried,
> "Raze her to the ground!"
> And you, Babylonians, you who plundered us,
> a blessing on him who deals to you
> all that you dealt to us!
> A blessing on him who snatches your babes
> and dashes them down on the rocks!

That prayer, in time of peace, modern men have found revolting. Pious persons have wondered how it ever got

into the Bible. Sophisticated persons have accepted it as a choice example of primitive savagery. Yet in time of war even modern men are found calling for acts of reprisal. Some of them are found imploring the blessing of God on any air pilot who does to the enemy's children what he has done to theirs.

Almost irresistible, in war-time, is the impulse to pray for victory—a complete, smashing, military victory for one's own nation. Naturally, one wants to win and fears to lose. Also, one becomes fully persuaded of the justice of one's cause and believes that on the winning of the war by one's own nation all that makes life worth living depends; so that the impulse to pray for victory would seem to be altogether right and proper.

Nevertheless, such prayer is irrational. It is not only that, in war-time, prayer for victory is offered on both sides with equal fervor and conviction. It is not only that the purpose of God, as Abraham Lincoln, during the American Civil War, suggested, may be somewhat different from the purpose of either side. It is also that war, in the nature of the case, cannot serve as a test of right but only as a test of might. Prayer is rational when that in which human beings put their trust is God—His truth and righteousness, His justice and mercy and loving-kindness. It becomes irrational when that in which human beings put their trust is military might. In that event, the decision is taken out of the hands of God. Victory cannot, then, depend on anything that God may do, but only on what men may do with such military force as they have at their disposal.

In time of trouble not all prayer is of value. Yet nothing would be farther from the truth than the assertion that prayer, in time of trouble, is of no avail. What is prayer, true prayer? It is deliberate lifting of the human mind to God. It is becoming aware of God, who, although unseen by eyes of flesh, is the ultimate Reality and Power of the world, the final Source of life and of all that supports it, all that makes it desirable and good. It is honest speaking and honest listening to God. It is earnest desire to know the will of God and to gain wisdom, strength, and courage to do it. Consider, then, the value of prayer in time of trouble.

When the world is shaken, what is it that a man most needs to believe and know? Surely this: that God lives, that God can be trusted, and that the final issue of history is in the hands of God, not in the hands of man.

When the world is shaken, what men most need to believe and know is that God reigns, that He can be trusted but cannot be trifled with. Believing that God can be trusted, men may dare to act in accordance with His will and be comforted by the knowledge that their labor is not vain, even though it does not appear to achieve any immediate result in history. Believing that God cannot be trifled with, men may refuse to act contrary to the will of God, realizing that such action, even though it should achieve some immediate result in history, would ultimately be disastrous. Hence, the first and foremost value of prayer, which historically has been the most effective of all means by which human beings have become aware of the fact of God, a Power beyond man that is making for good in history.

And surely there is need, in time of trouble, for clear vision. When a man is up against it, he cannot afford to make any serious mistake even of judgment. He greatly needs to see clearly that he may act wisely. Today, every human being on earth is up against it; he is alive in a world that is threatened with utter, all-engulfing disaster. No one, now, can afford to make a serious mistake even of judgment.

In all the years of our nation, have we Americans ever needed as desperately as we now do to rely on a wisdom that is wiser than men?

To him who prays, the wisdom of God is available. In principle, the will of God, according to Christian faith, has been revealed to the world. It is the will of God as revealed in Jesus Christ that men should treat others as they would have others treat them; that they should love, and not hate, others; that they should do good, and not evil, to others; that they should forgive those who sin against them, and not call for acts of reprisal. It is the will of God as revealed in Jesus Christ that men should repent of their sins and should then, in humble dependence on God, go about doing good at whatever cost to themselves; and that they should attempt to overcome evil with good, not with more evil. It is the will of God as revealed in Christ that men should seek first, not their own security nor any kind of private gain, but the kingdom of God and His righteousness.

If we are not prepared to put our trust in God but only in cunning and violence, then prayer, of course, would be futile, if not blasphemous. But if we are prepared to put our trust in God, prayer for practical guidance in such light as we already have may be expected to produce clear understanding of what concretely requires to be done, along with strength and courage to do it.

Furthermore, such prayer is a most excellent means of maintaining the fellowship in Christ. In such prayer, Christians whose nations are now at war do not cry out to God against one another; they cry out to God to show them how, by acting in accordance with His will as revealed in Jesus Christ, they may bring to an end the rule of cunning and violence and promote the rule of truth, righteousness, freedom, and justice. In such prayer, Christians whose minds are not united on the war issue do not drift apart, although they belong to the same church, in mutual suspicion and distrust.

And such prayer does something more—something that is now imperatively called for. It opens the way for God to act. It provides instruments through which He can act—human minds that are open to His suggestions, human wills that are prepared to do His will. It gives God a chance to act. And when God acts, the result in history is not simply the sum of human action; it is human action plus the persuasive, redemptive, creative power of the almighty and eternal God.

PATH AMONG THE STARS

HELEN BRUCE MOSS

How great a thing am I!
How much I know!
And yet I am a stranger to the sky—
And if I live, or if I die,
The seasons come and bloom and go—
Nor answer why.

How great a thing am I,
Who plan my little blitzkriegs and my wars,
And antlike, in the greatness of the out-of-doors,
Strut up and down
In martial gown,
And call myself the incarnation of one, Mars—
How great a thing am I!
But in the sky
I fail to find the path I trace among the indifferent star

Perfecting Our Pacifism

SOME MISTAKES OF THE PAST

E. DENT LACKEY

Dr. Harry Emerson Fosdick recently preached a sermon over the radio, the gist of which was that ideas use men. Some time ago I heard Dr. W. Earl Ledden, speaking at the New England Southern Conference, take the position that Hitler is the "puppet of great social forces." Dr. Ledden classified Napoleon in the same category. I wonder if, today, these gentlemen still believe that "ideas" and "social forces" use men—or if men use ideas, and are themselves social forces.

As I have reflected on my own thinking, and as I have considered the development of post-war pacifism, I have found what I consider a mistake of profound significance. We have interpreted history with some form of determinism. The first World War was explained in economic terms—a clash of imperialisms; America was dragged in to make the world safe for the American dollar. War was a racket of the merchants of death. We became believers unconsciously in economic determinism. Many carried this pattern over as an explanation of the present conflict. Many pacifists now are holding that war is simply the military expression of the economic conflict underneath.

That the desire for economic security in individuals and nations is profoundly significant, no student would deny. Nevertheless, we make a fatal error when we think that man is the helpless puppet of the blind operation of economic forces.

Nazi Germany is quite as much the product of the will of Adolf Hitler as it is of economic and social forces. He it was that inflamed it—organized it—and his imperious will directs it. For an able propagandist with lust for power, *"imagined"* injustice is as powerful as *real* injustice, as a source for passion and revenge.

What "idea" was using Mussolini, Dr. Fosdick? What "social force," Dr. Ledden, dictated to its "puppet," Mussolini, to drive a treacherous knife into the back of France, June 11, 1940, Italian time?

True, there is a sequence of history which we can trace, but we know that among all facts of history which we select, the fact of Mussolini was a creative and determining fact. So also with Hitler. Never in human history have the wills of men prepared more carefully the mighty forces which they wanted to use. Germany did not force Hitler into war, Hitler forced Germany into war. Italy did not force Mussolini into the war, Mussolini forced Italy into the war.

We have overlooked the most powerful force in the world—the force of human will! The will to power!

Democratic nations that emphasize the intellectual processes of freedom of man and the glory of debate have had too small a place for the "will of the leader." We speak of a balance of power as the great virtue of our system. But the perfect balance of power may mean death, because it may paralyze the will to action of a nation.

It is significant that Hitler chose to launch his program of violent aggression after America had decided to be "neutral" (another word for "dumb" or "dead" or "without will"!). He chose to launch his blitzkrieg against England and France when Americans would be exercising their "freedom" of debate in a great Presidential contest. He chose a day when the English Parliament was locked in a great debate on the Chamberlain policy, to strike the Low Countries.

I know of no more diabolical plan than Mussolini's conscious, purposive plan to wait until he was sure that France was wounded unto death before, jackal-like, he would rush upon her bleeding form.

Historically, Christianity has located the source of evil in the will. How many of the pacifist brethren, preaching on Bible characters, locate the tragedy of Judas in "economic injustice" or hold that Pilate was the mere "puppet" of "great social forces"? Or how many account for the passion of Paul by economic determinism, or attribute the glory of Christ to being "used by ideas," rather than using ideas to the good of man and the glory of God? He was not "used" by "ideas," He cooperated with a "Will" —the Will of God. The former concept is deterministic; the second, volitional and personal.

The Nazis and Fascists have revolted against this paralyzing theory of man as the puppet of social forces, and have seized upon the more dynamic concept that the will of the man who has the ability, the imagination, and the courage to seize and to use power is the great fact of history!

The second mistake of pacifists was and is akin to the underestimate of the will—negativism. First, we were "disillusioned" by the pseudo-historians who focused our attention upon economic imperialism and the "merchants of death." Second, we revolted against the awful destruction of life and property. We were "horrified" by it, and the pacifist slogan was "Never again." All military training was tabooed, "I won't fight" pledges were circulated and signed with religious fervor; pacifists fought for disarmament conferences—naval reduction; and the whole negative movement was climaxed with the signing of the Paris Peace Pact by most of the nations in the world. At last negative pacifism had won—even the nations agreed to outlaw war! All this was of great value, but it was negative, and it wasn't enough.

We renounced war, but we did not build a world government to enforce the law, and provide for peaceful legislative evolution of our international life. While we were making America pacifist, we did not develop enough social intelligence in our nation to get it to become a member of the League of Nations.

We cannot build world peace on mere renunciation of war. We simply help disarm our nation morally and materially, and make it the easy prey of aggression. Those of us who have fought appropriations for armaments, who have fought military training in our schools, along with those who did the same thing in England, have considerable guilt for the present inadequacy of the nation's military strength.

A third mistake of the pacifists was in almost completely neglecting the study of the place of police power in human society. While we lived under the protection of armed men, we were denouncing the use of force in human relations.

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ZIONS HERALD

[FOUNDED 1823]

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Adventures of Brilliant Minds

One of the major occupations of Christian scholars for the last hundred years has been the attempt to find and to describe the Jesus of history. This problem has had other than a merely religious interest. "No other single person has so deeply and so widely affected all of the structure of society as Jesus." But why and how He has done so are desperately difficult questions to which to give detailed answers. The hero of the Gospels has thus become the object of one of mankind's greatest quests.

The complicated story of the many and devious attempts to solve this enigma is fascinatingly told in a recent Religious Book Club selection, "The Search for the Real Jesus."* The author is Dr. Chester C. McCown, professor of New Testament literature and director of the Palestine Institute in the Pacific School of Religion. The volume constitutes another addition to The International Library of Christian Knowledge, whose American editor is Dr. William Adams Brown.

It might easily seem that such a chronicle as this would stand as the last word in dry reading. This is not the case. Dr. McCown has enumerated the successive stages in this field of scholarship by grouping his material around certain outstanding personalities. These in turn represent the major trends. Often, in a few swift strokes he tells us enough of Strauss or Schleiermacher or Ferdinand Christian Baur to make them live in our imaginations. Nor is he insensible to those winds of contemporary culture which have blown upon the minds of his characters and so affected their outlook and methods.

The author begins his record with Strauss, who was the first to search for an historical point of view in the study of Jesus, and who was followed by such students as Ernesti, Semler, Lessing, and Hegel. A second section deals with the misleading cues afforded by the Hegelian dialectic. The object of this search became clearer as more critical methods—sociological, linguistic, and literary—were later employed. The study of "sources," to which a fourth division of the book is devoted, gives attention to the development of the synoptic theories and "form-criticism." The final hundred pages reveal the more recent endeavors to relate the mind of Jesus to modern patterns of thought.

Dr. McCown's book is a veritable mirror reflecting much of the intellectual life in religious circles during the century just closed. With surprising vividness, many a scholar whose name is familiar is revealed both in the power of his greatness and in the measure of his deficiencies. For the minister this study must fill in many a mental gap. For the layman it will serve as an index to the serious necessity of undergirding faith with all the materials available. For everyone it outlines the unimpaired uniqueness of the Galilean.

*THE SEARCH FOR THE REAL JESUS. By Chester Charlton McCown. Charles Scribner's Sons: New York. Price, $2.50.

Day of Prayer Address

Bishop G. Bromley Oxnam represented American Protestantism in Sunday's "Interfaith Broadcast" in observance of the National Day of Prayer. Among other things he said:

> It is fitting and proper that the President of the United States should summon the nation to prayer. Catholic, Jew, and Protestant respond in gratitude, but we bow this day in deep humility. Too often our prayer is but the perfunctory recognition of the proprieties. We repeat the exquisite phrasing of the liturgy because it possesses the prestige of the centuries. Outwardly, our lips have praised God, but inwardly, we have worshiped ourselves. And some in blind egotism cannot see the moral law written into the nature of things. They laugh the eternal validities to scorn.
>
> "The truth will make you free." "Nonsense," they say. "The lie will enable you to rule the earth." The ancient command "Thou shalt love the Lord thy God with all thy heart, and soul, and strength, and mind; and thy neighbor as thyself" is changed to read: "Thou shalt love the state with all thy heart, soul, strength, and mind; and thy leader as thyself." In our self-worship, we have become atheists indeed, and the world is cursed by maniacs with a mission, madmen in high places, who have yet to learn that the universe was not designed for madness.
>
> Thus we moved to conflict, and some believe to chaos. We pray for peace, but there is no peace. The very broadcasting stations of Europe are at times stilled lest they guide bombers to their objectives. The world that talked of disarmament, arms madly for the morrow.
>
> And some there are who will see in such a service of prayer naught but sheer mockery. Some will listen in polite pity. But we pray for peace none the less. In the very act of approaching the Father of us all, if we approach in humility, admitting our sins, pleading to be forgiven, we are creating the mind and spirit essential to peace. There can be no peace until we really believe

(Continued on page 884)

TIMELY WARNING

As the war in Europe continues to grow in intensity and we Americans become increasingly fearful and apprehensive lest the brutal arm of totalitarianism shall sooner or later take us by the throat, we need to guard ourselves with great vigilance against the panic of hatred for the foreigner in our midst. We are beginning to discern the shadowy form of a fifth columnist behind every telegraph pole, and to sense in our hearts a growing suspicion and even hatred for all aliens. A timely warning on this point, backed up with impressive facts and figures, is a feature article in the September number of *Harpers Magazine*. This contribution from the pens of Lucille B. Milner and David Dempsey, which bears the title "The Alien Myth," uncovers a grave situation right here in liberty-loving America.

Let it be granted at the start that we ought to protect ourselves against real spies and plotters in the pay of foreign governments. Does that obligation give us any right to bring under suspicion whole groups of foreigners whose record is above reproach? More than seventy anti-alien bills are now pending before Congress, and the "fingerprint law," which requires *all* aliens to submit to a process always associated in the public mind with criminals, has passed Congress, been signed by the President, and is now in actual operation. There are other evidences that we are in danger of betraying the cause of justice and liberty with respect to those immigrants who came to this country only a little later than our own ancestors.

"To look upon the alien as pariahs, moral untouchables, and criminals intent on destroying and subverting our government is to make fiction out of whole cloth," say the writers of "The Alien Myth." "It is a product not of fact but of prejudice created by the increased tension of a contracting economy and a war-maddened world. That the alien immigrant played a great part in the building of our country is denied by no one; that he is now intent on tearing it down is assumed by all too many, most of whom should know better. There is not one documented piece of evidence to show that he is guilty as a class of the things of which he is being accused."

It should be remembered also that the alien, though he is not a citizen, has certain rights under the Constitution of the United States which we are in danger of overlooking. We quote again from the *Harpers* article:

> Under our Constitution the alien was entitled to those rights which appertain to all men. A clause in the fourteenth amendment established the alien inhabitant in the eyes of the law as an equal of the native and naturalized citizen: " . . . nor shall any state deprive any person of life, liberty, or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws."

It is sometimes contended that relatively large numbers of Communists, anarchists, and other "dangerous radicals" are found in these alien groups. Nothing could be farther from the truth, for we read:

> Under our laws an alien who is proved a member of the Communist Party at the time of his arrest is subject to deportation. Between 1907 and 1939, the commissioner general of immigration reported, exactly 1230 aliens were deported as "anarchists and kindred classes." During this same period 14,079,272 aliens immigrated to this country. At one time—1910—we had 18,000,000 unnaturalized foreigners living in the United States. The number has never fallen below three and a half million. Yet an average of only 40 aliens a year have been proved dangerous enough, from the standpoint of political opinion, to deport.

Another charge made with emotion but without reason is that "foreigners are mostly criminals." Again the facts do not in any sense substantiate the assertion. Here are some rather telling statistics on the subject:

> The most recent figures, those for 1939, indicate that while 607 citizens out of every 100,000 had been arrested and fingerprinted, only 203 non-citizens had undergone the same experience. In 1938 the ratio for the citizen was 571 and 209 for the alien. Whereas, in a year's time crime among the native-born had gone up by 36 points, it had dropped among aliens by 6 points. For only one offense did the alien top the native-born in 1938, namely, "buying, receiving, or possessing stolen property," and then only by one tenth of one per cent. *In 1939 the criminality of aliens was lower than the citizens' in all offenses including robbery, murder, sex offenses, and fraud.*

From the man in the street comes still another criticism. "Why," he asks, "does not the alien become a naturalized citizen if he means business and intends to live here and enjoy American rights and privileges?" It is a good question; it assumes, however, that quite generally these aliens do not care to become citizens. But "more aliens were naturalized in the year ending June 30, 1939, than in any other year for which statistics are available, with the exception of 1919 and the three years 1927-29," say Miss Milner and Mr. Dempsey. "For every immigrant alien admitted in this country in 1939, 2⅛ aliens already here became citizens. Applications for first papers were taken out by an additional 294,203." Certain obstacles such as the expense item and the literacy and pacifist tests have doubtless prevented many others from achieving naturalization. Minors, of course, cannot become citizens.

The alien population of the United States constitutes slightly more than two per cent of our total population. Since the foreigner as a class is no more dangerous and no more criminal than the native American, why should he be penalized, suspected,

hounded? There is a touching story entitled "You Were My Friend" in *The Saturday Evening Post* for September 7 which in fiction form vividly depicts the sad result upon human hearts of war hatreds. The baiting of aliens is unjust to them, and in its reactions it becomes a serious blow to democracy.

Distinguished Indian Bishop

In the death of Bishop Jashwant Rao Chitambar of Jubbulpore, India, reported in a radiogram from Bombay as occurring on Wednesday of last week, a Methodist national with a long and remarkable record of Christian service has completed with distinction his earthly career. Elected to the episcopacy at the meeting of the Central Conference of Southern Asia in Cawnpore, India, in January, 1931, Bishop Chitambar became the second national and the first Indian in the history of Methodism to be chosen for that high office under the provisions of the Central Conference legislation. He was considered a close friend of Mahatma Gandhi and was the author of a book on the great nationalist leader.

Bishop Chitambar was born in Allahabad, United Provinces, September 5, 1879, and was educated in Lucknow Christian College, of which he later served as principal for fifteen years. He received his bachelor of arts degree from Allahabad University, and was also a graduate of the Methodist Theological Seminary in Bareilly, India. Left an orphan at the age of fourteen, he worked his way through college, gaining a government scholarship and standing first among the Christian students at Allahabad.

The bishop's ancestors were Mahratta Brahmans, while Mrs. Chitambar—Satyavati Viola Singh before her marriage in 1901—came from a family of Rajputans. The parents of both were high-caste Indians possessed of much landed property, but when they forsook their wealth to become followers of Jesus Christ they were practically driven from their homes and lost their inheritances.

In 1903, upon graduating from Bareilly, Bishop Chitambar became a member of its faculty. In 1906 he was appointed professor of history in Lucknow Christian College. He also served as pastor of the Hindustani Church in Lucknow, as general secretary of the Epworth League for India, and as superintendent of both the Pithoragarh District, in the Himalaya Mountains near Tibet, and the Lucknow District. He was a member of the committee that revised "The Standard Hindustani Dictionary," and was a delegate to the General Conferences of 1912, 1920, 1924, and 1928.

The death of Bishop Chitambar recalls his account of his father's conversion—an event whose influence throughout the senior Chitambar's own career and in the lives of his descendants has extended to all parts of India. The bishop's dramatic story follows:

> While my father was a student at the Wilson College, Bombay, he bought a copy of the Holy Scriptures from a man who was preaching in the bazaar, and before his eyes tore it into pieces, mockingly saying to him: "Here is your inspired Bible! Let me see what it will do to me!" Some time afterward he bought a Bible with a view to finding mistakes and inconsistencies in it. But the Word of God is a hammer that breaketh rocks asunder. By the power of the almighty God the stony heart was broken, and this carping spirit soon changed into an inquiring spirit. The following few days were days of restlessness and mental worry to him. He would go to the seashore at dusk and pray: "O God of Christians, if there be such a God, give me peace which Jesus Christ has promised in the Bible to His disciples." He made up his mind to be baptized, but knowing that it would create no small disturbance among his relatives, he left his home and went to Allahabad and was baptized by Rev. T. S. Wynkoop. He was married when he was only fifteen years old and my mother was a girl of eleven. My father's aunt (his mother had died when he was only six months old) and his "little" wife came to Allahabad, and through Dr. Wynkoop's instruction they were also baptized.

Bishop Chitambar had an excellent background of Christian training and an unusual mastery of the English language. Many American Methodists will recall his inspiring and illuminating missionary addresses delivered throughout America on the occasions of his visits to this country. It was only on June 16 last that he sailed from San Francisco to return to his duties after attending the first General Conference of united Methodism, held at Atlantic City in April. Bishop Chitambar was eager, hard-working, a leader of insight, patient, cooperative, and sympathetic. He was always the Christian gentleman.

Three distinguished Americans have paid tribute to the first Indian bishop since the receipt of the radiogram announcing his death. Said Dr. John R. Mott: "I have learned with sincere sorrow of the death of Bishop Chitambar. He has been one of the chief pillars in the rapidly expanding Christian church of India. He will be missed tremendously not only in India but everywhere in united Methodism. His contribution to the world-mindedness of his denomination cannot be overestimated." Dr. Ralph E. Diffendorfer, executive secretary of the division of foreign missions of the Methodist Board of Missions and Church Extension, said: "With patience, dignity, and rare intelligence Bishop Chitambar labored long and hard in the Christian movement of India. He was a symbol of the transition from the old to the new India, conserving the best of India's wealth of tradition and taking his place as a leader of modern life." Dr. E. Stanley Jones, noted missionary to India, now in this country, commented: "In the death of Bishop Chitambar falls one of the first fruits of Indian leadership from the tree planted by Christian missions in India. He was the outstanding leader of the Methodist Church for a generation."

Bishop Chitambar is survived by his wife, four sons, two daughters, and three grandchildren. The sons are: Theodore, who with his wife is just now establishing a home for unwanted children in Delhi under the Children's Aid Society; Arthur, chief a pilot instructor in Dumdum; Isaac, a student in medical college, and Benedict, who is studying agriculture. The daughters are Satyavati, head of the music department in Isabella Thoburn College and wife of Professor Jordan of Lucknow University, and Theodora, a university teacher, who is married to a physician.

MAKING THE BIBLE YOUR OWN

Gold That Is Ours for the Taking

★

WILLIAM G. CHANTER

Biblical Prophecy and the Twentieth Century

The Hebrew prophets may be thought of as having a message for our day in two different ways. Of one, Jehovah's Witnesses now furnish the most prominent example. They see in the prophetic writings of the Bible an allegorical outline of history in which the current course of events is described and the immediate future is revealed. Those who know the key to the allegory are thus able to see that each detail in present events is a step in a long predetermined process which is now about to culminate in the end of the world and the visible appearance of the kingdom of God. It is true that this interpretation is nothing new, that it has been preached in every period of crisis since prophetic times, that the failure of its predictions has been as regular as its reappearance. But this quite evident fact has never yet interfered with its popularity. It will always be with us—in every generation some person like Judge Rutherford will get a hearing and secure a following.

This is due to a number of things, but perhaps the chief root of this really serious evil is the deeply seated idea that the meaning of prophecy is summed up in the one word "prediction." Hence the greatness of the prophets must consist primarily in their power to foresee the future in exact detail—it is this power which is the very essence of their divine inspiration. It follows that all the predictions of prophecy must come true precisely as they read. If they were not thus fulfilled in the days in which they were uttered and have not come to pass since, then the time of their fulfilment must still be in the future. But the prophets evidently wrote as if they were dealing with their own times and the years immediately ahead. Therefore, the interpretation of prophecy as dealing with the events of a period thousands of years after their time necessitates calling in the aid of the allegorical method, so that the references of the prophets to the long-vanished nations with which they were familiar may be read as allegorical descriptions of the fortunes of peoples and empires now in existence. The way is then clear for the excited imagination of pious ignorance, and anything from airplanes to the mechanics of the blitzkrieg can be seen as foretold in the Scriptures.

But there is another way to read the prophets as having a message for our own times. They may be regarded as inspired men whose concern was not with the instruction of the people of our day, but with the guidance of their own contemporaries in the crises that confronted them. What gives their writings value for us is not their embodiment of a set of mysterious predictions of the doings of Hitler and Mussolini; rather it is the fact that they saw with a vivid clarity the principles of the divine rule of the world, principles which are grounded in the eternal will of God and are therefore still operative in the affairs of mankind. To understand the predictive element in prophecy, we must understand the basis of the predictions. In every case they are an application to the situation that confronted the prophets of what they felt convinced was the unchanging will of the righteous and loving God. Since that will was what it was, since Israel and her neighbors had brought about such and such a condition of affairs, then the future must be thus and so. But we must always make a distinction between the details of their application of the eternal principle and their statement of the nature of that principle. To take the details as allegorical references to our own times is hopelessly to miss the point, and to stray off into a jungle of wilder and wilder speculation, always getting farther and farther from anything like sane reality.

The fact is that the greatness of the prophets of Israel does not consist in their ability to foretell the future. Rather, the true essence of their inspiration lies in their power to grasp the truth that the march of time is directed by the laws of eternity, and to see clearly what those laws are. It is this which gives them a meaning for our day, but it is a meaning which we shall find only as we make for ourselves the application to our own situation of the unchanging truths which they applied to theirs. To try to get from them some ready-made scheme of contemporary history is to ask them for something with which they never had the slightest measure of concern.

It is vitally important that this truth about the nature of prophecy should be made clear to the people of our churches. It is unhappily true that, as it is now, most of them are quite ignorant of it and are unacquainted with its implications. This is the reason why Judge Rutherford and his kind are able to make so many recruits from the ranks of church members. But there is something worse than that. After all, comparatively few of our people are in serious danger of joining Jehovah's Witnesses. Most of them are well able to see that the teaching of these people can lead only to a wild fanaticism. But they see that this fanaticism comes from taking prophecy seriously, and since they know no better way of reading it, they are apt to conclude that the study of these writings can have no value. The prophets can have no rational message for them—for all practical purposes they drop the prophetic books out of their Bibles. Now, this the church cannot afford to allow. The message of the prophets is one of the vitally important elements in our religious heritage, it is an interpretation of life which we cannot do without. To do so must mean a pale and anemic religious experience.

Christians, then, ought to discover for themselves the meaning of prophecy if they are to have a full-blooded religious life. Our Lord Himself nourished His soul on the teaching of the prophets, and we cannot afford to neglect His example. Only we must not fail to follow Him in fastening our attention not on the prophetic predictions of the future, but rather on their matchless statements of eternal principles. It is in Him that we shall find trustworthy leadership into the truths which the prophets taught.

An Italian on Dante

THE "DIVINE COMEDY" OUTLINED

FRANK L. PIZZUTO

The "Commedia," which, after Dante's death, came to be known as "Divina," is a religious poem in three parts. Dante explains in his letter to Can Grande that the title "Comedy" was given to the work because it is not written in the classical Latin and principally because, although it opens with tragic scenes, the close is happy and desirable. Naturally, the subject is the human soul, considered in the three spiritual conditions of future life; that is to say, in damnation, purification, and sanctification or beatitude, in the three kingdoms of Hell, Purgatory, and Paradise.

In its allegorical sense, the poem represents three stages of spiritual life—sin, repentance, and grace—through which the poet himself passes. He opens the poem by telling us how he had gone astray, and now found himself "in a gloomy wood." As he is lost in such a terrible place, he tries to escape. His way is obstructed, however, by three beasts, a leopardess, a lion, and a wolf, symbolizing Florence, France, and Rome, but also the three besetting sins, fraud, violence, and avarice. He is very near perishing, when suddenly appears to him Virgil, who comes to his aid by the intercession of Beatrice and saves him.

The universe is described as it appeared to the eyes of the learned men of that time. But as the "Commedia" embraces nearly every branch of contemporary knowledge, it has been termed an encyclopedia of the Middle Ages.

Dante tells us that his journey began in the papal jubilee year of 1300, during the Easter week. The descent into Hell begins on the evening of Good Friday, and lasts one night and a day. A like period is occupied in the ascent to Purgatory. The climb up the mountain of Purgatory takes three days, but how long he remained in Paradise, he does not tell.

To get a comprehensive idea of the whole poem, we must take its three parts singly, remembering that while the inspiration of the book is Christian, it contains teachings for everyone and every faith and nation. But Dante, after God, loved his country above anything else. He hated treason more than any crime, and ingratitude as a terrible sin. But, for him, a sincere tear of repentance was sufficient to gain God's forgiveness, since his conception of justice was vast and he thought of God as all-merciful.

For some poets, such as Foscolo and Rossetti, and some commentators such as Scartazzini, Dante is a great reformer and precursor of the Reformation, a Protestant because he, a layman, assumes that he has the right to criticize the church, condemn her popes, her injustices, her abuses, and call her to repentance. For Roman Catholics, he is one of them because he reveals the existence of a third place in the other world where souls are purified before they are made worthy of inheriting the kingdom of God, and because he recognizes the authority of the "great keys."

Dante's universe includes a round earth, but only one half is habitable. The other half, the side where America lies, is covered with water, because, when Lucifer was thrown out of heaven, the earth opened so that he could go to the center, where he is now stuck, head in Hell, with his three faces downward chewing the three archtraitors, Judas, Cassius, and Brutus. The earth, as he entered the center, withdrew also, forming the Inferno, a cone-shaped hollow of which the narrow part ended with Lucifer. The earth that withdrew on the other side emerged from the waters, forming the mount of Purgatory.

Dante does not tell us whence he entered the Inferno. We only know that he is lost in a gloomy forest and is frightened by the three symbolical animals. When Virgil appears to him and informs him that he must follow a new path to attain salvation, Dante at first hesitates, but when he is told that Divine Mercy (Mary), Divine Enlightenment (Lucia), and Revelation (Beatrice) have interceded for him, he takes courage and follows Virgil into the other world. The infernal regions are dark, filthy, and sad. There is nothing but desolation. The Inferno is divided into nine circles, the largest being the one near to the top, the others narrowing down as it descends to the center where Lucifer is stuck. Each circle is separated from the others by a steep, rugged ravine. The symbolical divisions of sin are three: incontinence, violence, and fraud. The last is the worst.

Before entering, the poets meet a great crowd of people running after a flag, which is the symbol of the ideals which they did not have in life, so now they are condemned to run eternally after it while filthy insects prick them incessantly as they go. They belong to the crowd of "those who have never been alive"—who went through life without doing either good or harm. Having been useless, they are lost.

Dante and Virgil cross the first infernal river in Charon's boat. In the first region they find only darkness, without torment. There had stood the Bible patriarchs until Jesus went down on His resurrection day and took them with Him to heaven. The pagans who had lived a good life also were placed here, with the innocent children who died without baptism. This is the Limbo of the Roman Catholic theology. In the middle of this circle there is a noble castle where darkness is not so intense, the dwelling-place of the great poets and philosophers of old who live there without suffering, although deprived of the vision of God. Virgil belongs here with Homer, Socrates, Horace, Ovid, and Lucan, and Dante thinks himself the sixth among so glorious a company.

In the second circle they find Minos, the judge of hell, who assigns each damned to his place according to his sin. The greedy are immersed in stinking mire, the prodigals and the mean push enormous weights, heretics are found in fiery graves, murderers and tyrants are immersed in a river of boiling blood, while suicides are turned into trees. According to Dante, the dead do not lose their memory; they can remember the past and foretell the future, but cannot tell anything about the present.

In the eighth circle we find thieves continually turned into serpents and back to men again, hypocrites weighed down by heavy leaden cloaks gilded on the outside. In the third ditch of this circle we find the popes who sinned of simony. In the ninth circle we find the traitors of all kinds frozen in the ice of Cocito.

Over the hairy skin of Lucifer the two poets climb down, following a dark path, and finally emerge on the

her side of the globe on the mount of Purgatory, whence gain they can see the stars.

The Purgatorio is a place of purification, and is guarded y Cato. No horrors here, no devils, but kind angels. The ouls climb up step by step until they come to the summit, here we find the Garden of Eden, the lost paradise. As ne poets emerge, they see four bright stars: they are the ardinal virtues—prudence, justice, temperance, and ortitude. As they go up, the stars disappear, and in neir place three others appear, symbolizing the Christian irtues—faith, hope, and charity.

Reeds fragile and flexible like mankind grow on the each. Here the venerable Cato meets them. He personi-es justice and righteousness. He was taken by Christ om Limbo and brought here to be the Guardian of urgatory. Cato bids Virgil to girdle Dante with a reed symbol of humility) and leads them to the foot of the nountain. They see angels come in a light bark to carry ne souls to the mountain.

As Dante and Virgil climb the seven terraces of Purga-ory they meet the purging souls who sing in each place verse of the Beatitudes, and as they climb with an angel ney hear the songs of those who praise their Redeemer. he divisions correspond to the seven deadly sins: pride, nvy, anger, sloth, avarice, gluttony, and lust. These are isorders of love.

At the door of Purgatory, a fiery angel opens the door or them, and as the door opens sweet music is heard. The ngel marks seven *P's* on Dante's forehead, meaning *peccatum,* and as they pass from stage to stage, the angel emoves one *P* at a time until they come to the top of the nountain and his sins have been removed.

When he arrives at the summit, Beatrice appears to nim and dips him in the waters of the river Lethe. He orgets all his sins, while Beatrice makes him drink the vater of the river Eunoe to give him remembrance of good instead of complete forgetfulness. Then Virgil leaves nim and Dante is taken to the Paradiso by Beatrice, who now becomes his guide.

Dante gives us no topography of the Paradiso. Here we nave everything in the abstract. There is no darkness, no night and day, there is only radiance in different degrees hroughout the celestial journey.

The first seven heavens are named after the planets hey contain. Beyond the planets is the sky of fixed stars, hen the transparent, starless crystalline or *primum nobile,* the origin of physical motion. Each sky is directed by one of the nine orders of angels. Beyond these nine circles, and encompassing the universe, is the Empyrean, he seat of God, who first appears to Dante as a shining point encircled by nine fiery rings formed by the angelic orders. This radiant assembly appears to Dante as a white rose, in which each petal is a group of the blessed.

From the earthly paradise, on the summit of the Purgatorio, Dante flies with Beatrice from one heaven to another. Finally he passes to the Empyrean, the eternal, unchanging realm of the spirits, where the elect dwell with their Maker.

Beatrice, who has become more and more radiant as they approach God, resumes now her place in the Celestial Rose, and Dante remains with St. Bernard, the symbol of contemplation.

St. Bernard prays for Dante that a vision of God may be granted to him. With the Virgin Mary's help, the prayer is answered, and the comprehension of the Eternal flashes upon Dante's soul. The poet closes his book with the definition of God as "the Love that moves the sun and the other stars."

IS TITHING ABSURD?

Paul Simpson McElroy

It is significant that Jesus should lay so much stress on giving. His sayings are filled with such expressions as:

> "Give alms of such things as ye have."
>
> "It is more blessed to give than to receive."
>
> "Where your treasure is, there will your heart be also."
>
> "Sell that ye have, and give alms."
>
> "Freely ye have received, freely give."
>
> "Lay not up for yourselves treasures upon earth . . . but lay up for yourselves treasures in heaven."
>
> "If thou wilt be perfect, go and sell that thou hast, and give to the poor."
>
> "If any man . . . take away thy coat, let him have thy cloak also."
>
> "Give to him that asketh."

Apparently, Jesus regarded the giving of alms, or charity, as an essential tenet of His teachings. In these days when people are floundering so pathetically for a more abundant life, does it not behoove us to give more serious thought to what Jesus has to say about this important virtue of giving?

Jesus in emphasizing giving, or charity, was simply building on what the ancient Hebrews had long been teaching. Expressed somewhat more mathematically, the ancient Scriptures had said:

> "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year." (Deut. 14:22.)
>
> "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." (Lev. 27:30.)
>
> "Will a man rob God?" (Mal. 3:8.)

This concept of tithing, or "putting aside ten per cent for the Lord," is as hard for many of us in this generation to comprehend as are some of the scientific terms like the fourth dimension or the quantum theory. Most of us are so unaccustomed to think in any of those terms that we just cannot comprehend their meaning. It is as difficult for people who are accustomed to give somewhat grudgingly a mite from their superabundance to comprehend the meaning of tithing as for most of us to think in those advanced scientific terms. They both require the stretching of our imagination. Yet, whether we comprehend these terms or not, their truth remains valid and operative in the world.

Who can estimate the good that has resulted because some people have learned to give, yes, to tithe?

Who can measure, for instance, the contributions such men as Grenfell of Labrador, Kagawa of Japan, Madame Chiang Kai-shek and T. Z. Koo of China, C. F. Andrews and E. Stanley Jones of India, Dr. Paul Harrison of Arabia, and Aggrey of Africa, have rendered or are rendering? Suppose they had all been content to give *less* than ten per cent to the Lord. Suppose, too, that there were none willing to "give alms of such things as" they had to make possible the great work of these noble leaders.

Consider also the many enterprises in this country which are dependent exclusively on charity, such as our churches, our hospitals, the Red Cross, the Salvation Army, our community chests? What kind of place would this country be without them?

There is a little Congregational church in Otisfield, Maine, with only thirty members, and yet they have paid their minister his full salary and provided him with a parsonage, and in addition they have paid $600 for repairs

and have given $700 to missions for that year. How did they do it? The answer is: Every member of that church tithes. They raise money by no other means.

Of course, such a thing as tithing may seem absurd in these days. With times as they are, people are saying, "It is impossible to give ten per cent of my income to charity; it just can't be done." So run the protests and the alibis. But Jesus Himself, in saying, "Give alms of such things as ye have," was endorsing the ancient policy of tithing.

"Impossible," you say in these days, "to tithe according to the Scripture, literally giving a tenth to the Lord." "Impossible," you say, when people of this nation are squandering millions and millions of dollars a year on gambling? "Impossible," you say, when people are spending millions of dollars a month on alcoholic beverages? "Impossible," you say, when a world is spending more than $100,000,000 a day on war? "Impossible," you say, when all three things—gambling, liquor, and war—are admittedly social evils? "Impossible," you say?

Of course, it is impossible to tithe, to give ten per cent away, and still have as much as one had before. Yes,

(Continued on page 885)

What's in the Movies

★

LILLIAN WHITE

"He Stayed for Breakfast"

"He Stayed for Breakfast" is interesting more for its comment on Communism than for anything else, although it is quite entertaining. It reminds us immediately of "Ninotchka" because it is a sophisticated satire on Communism. Oddly enough, Melvyn Douglas is the hero of both—in the first, the lover of the Soviet Greta Garbo; in "He Stayed for Breakfast," the Communist admirer of the elegantly though scantily sheathed Loretta Young. "Ninotchka" was much cleverer than this new one. Ernst Lubitsch, the director, gave it more killingly funny pictorial situations than Alexander Hall has contrived for "He Stayed for Breakfast." The humor of the new satire is more of the wisecrack kind, though quite witty. Made from a play, the action takes place almost entirely in one setting—the Parisian apartments of Loretta Young, who is awaiting a divorce decree from her banker husband (Eugene Palette).

Neither of these movies is a vicious attack on Communism, and they may even soften the attitude of those people who think of Communists as some fiendish species outside the human race. This effect is due to bringing Communism out into the open and laughing at it, also to having attractive leading performers in the role of members of the party. These pictures might almost be interpreted as friendly attempts to woo the Communist to the American way. At the end of "He Stayed for Breakfast," Melvyn Douglas, having bucked the party, is seen packing for America, the land where there is still freedom.

What are the criticisms of Communism made in "He Stayed for Breakfast" by word, picture, or implication? Communism makes no place for beauty—flowers, silk, and beautiful women; people too ignorant to understand Communism are taken in by its propagandists by inflating their ego as workers; some Communists are people who have been embittered by a youthful bad deal; Communism is concerned only for the party, not for human beings; Communism vilifies innocent people. But the most damaging implication, and one that labor will have a right to resent, is that unions and organizing of workers are practically synonymous with Communism.

There are a couple of unusual things about the picture. One is that it puts a banker in a bad light; the other is that a divorce goes on unquestioned, even justified. Some people will not like the low sex plane upon which this picture operates.

Haunted Honeymoon

"Haunted Honeymoon" is a sophisticated, clever mystery story. Much entertainment and amusement is centered around a murder, thoughtfully concealed from the audience. This picture is made from Dorothy Sayers's novel, "Busman's Honeymoon," with Robert Montgomery and Constance Cummings in the lead. Constance Cummings is very arch and cute. The spirit of play and fun is kept up all through the picture, making it a gay piece. Much of the entertainment comes from a number of interesting and funny characters. Also, the setting of the mystery, an old English house, is well used to increase the interest of the picture. For mystery hounds this is one of the best.

Everyday Living

"TILL DEATH"

★

JOSEPH FORT NEWTON

"Till death do us part" are words in the marriage ceremony, a reader reminds me. "It is an oath," she adds, "involving an obligation which no one can avoid or treat lightly.

"Why is it, then, that so many today treat it as a mere form, almost casually, and disregard it so easily? The very idea of permanence is lost, or largely so, among us in our day."

It is unfortunately true, chiefly because people have not been taught the sanctity of marriage in the right way. They have not been prepared for it—it is a thing of hit or miss.

Unhappily, our fiction and drama deal with marriages that have failed. They show us the seamy side; we become cynical before we know it—romance is ridiculed as an illusion.

No marriage is safe, much less happy, without love, honor, unselfishness, courtesy, and humor. Marriage is a fellowship, not a fetter; a bulwark built against lust and loneliness.

In a broken marriage the fault may be in the man, in the woman, or in both. For one to try to dominate the other means disaster, a thing as unnecessary as it is tragic and ugly.

If people are truly married,—in spirit as well as in body, —a new relationship is set up, more radiant than romantic love, deeper even than friendship—the loveliest thing in life.

But, alas, there is the darker side, and many things break the golden circle. There is more than one kind of "death"—a death of the mind, of the soul, of the moral sense, of love itself.

In a sensitive soul, even physical death may not part two mates; the tie still holds. Among coarser beings, cruelties, indignities, callousness make marriage a mockery.

How holy marriage can be, how hideous we often make it. The things that mar marriage are the same things that mar life everywhere—only in the intimacy of the home they are more deadly.

Marriage may be a masterpiece, a mixture, or a mess —what it is to be depends upon our quality of spirit.

NEW HORIZONS FOR YOUTH

World-Builders at Work

★

CLARENCE F. AVEY

Youth and Democracy

How come to the defense of democracy? That is the problem that is engaging the attention of Americans, young and old, at this present critical and dangerous moment in world history. As one listens to the constant pounding of propaganda over the radio, in the movies, on the pages of our newspapers, one gets the impression that there is only one way: that is, by building up a vast system of armaments, leasing air bases from foreign powers, conscripting the manhood of the nation for involuntary service, and so on. Thus American ideals will be preserved, thus democracy will be perpetuated.

It is heartening to see that, underneath the furor of a vast program of military preparedness, a conviction is slowly emerging to the effect that other means of defending our precious American heritage must be used if the end for which the nation is now bending every energy is to be achieved. For democracy is a spirit as well as a form of government. It is a conviction of the rightness of a certain way of life, and the will to preserve it. Without this fundamental morale in the hearts of all Americans, a vast panoply of weapons will be no effective barrier to the encroachment of another way of life which we abhor.

The tears that are being shed for France and the downfall of "democracy" in that nation are being tempered with the realization that something was wrong at the heart of France. French character had been corroded, and when the storm came, the tree of national solidarity toppled quite as much from the fact that it was rotten at the heart as from the fury of German attack. In America we may well take heed, and profit by the lesson. The first line of our defense is not on the Rhine, or in the British Isles, but in the soul of the American people, particularly its youth.

Acknowledging the fact that "the paramount need in national defense is the strengthening and invigorating of democracy," leaders of nation-wide youth groups have participated in sending out a constructive call for the building up of a spirit of essential democracy in the life and thought of the American people. Leaders and executives of the Boy Scouts of America, Boys' Clubs of America, Young Men's and Young Women's Christian Associations, Catholic Youth Organization of New York, International Society of Christian Endeavor, and Camp Fire Girls have signed a fivefold pledge which urges the following lines of activity: personal sacrifice in strengthening the work of their and other similar organizations in the community; courageous maintenance of human sympathy and respect for the rights of others; alertness to the enemies of democracy whatever their stripe; standing united with all lovers of freedom; keeping our own nation strong in valor and confident in freedom.

Here is constructive patriotism that is of vital importance. Church groups of young people should secure this statement from any one of the organizations named, study it, appraise it, use it for a series of programs in the coming fall and winter seasons. Build morale at home! Make America safe for democracy!

Building Boys

Morgan Memorial, that unique religious and social service institution which has pioneered along so many lines for the spiritual and economic salvation of children, young people, and adults, recently added one more to its list of achievements when the Charles Hayden Goodwill Village for older boys was dedicated at South Athol.

This movement to give guidance and shelter to homeless boys originated in 1932 and 1933, when youth took to the highway and the wandering-boy problem became acute. The future of these lads was an ominous one, and the problem challenged the attention of social agencies. Morgan Memorial began at once to tackle the need by affording wholesome living quarters and friendly guidance to drifting youth. The admirably equipped building known as the Charles Hayden Goodwill Inn, a unit in the great institution in the South End of Boston, is the latest development of the city aspect of this work. Here the boys are comfortably housed, with an opportunity for recreation, for guidance, and for earning their clothing. Nearly 2000 boys have been given a lift in this friendly home.

Now the Goodwill Village has been added as a further extension of the work. This is composed of attractive summer cabins where nine boys accompanied by two counselors live together, united in a fellowship of work, play, and understanding. With a program of summer camping goes a supplementary apprentice training program where each boy is privileged to pursue a vocational interest in some one of ten varied lines of occupational activity. Competent instructors lead the boys in exploring both the theory and the practical procedures of farming, landscape gardening, woolen manufacturing, rug weaving, mattress and pillow manufacturing, baking, laundry work, etc.

It hardly needs to be said that the value of such a program is extraordinary, and that the fruits are beginning to be seen in manhood that has found a new center and direction. Dr. Emil M. Hartl, graduate of Boston University School of Theology, is the director of this service.

Protest

Chinese children and youth, ranging from twelve years up, recently staged a waterfront protest in Boston against the shipment of scrap iron to Japan to be used in the infamous war still going on against China. Bearing placards with the legends "Japan Kills Women," "Stop Selling Scrap Iron," these young people watched as the holds of steamships were filled with the metal that has so often been transformed into instruments of frightfulness. Americans whose consciences have been burdened with the guilt of American participation in the destruction of China were recently heartened by the news that at last this traffic was to be limited by an embargo. Now it turns out that the restriction applies to only twenty per cent of possible shipments.

A West-coast business man, on being questioned about the traffic to Japan in oil and scrap iron, according to a reporter in *The Christian Science Monitor,* made the remark that "morality does not enter into trade." Obviously not!

PERSONS

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Word of the arrest of Rev. Toyohiko Kagawa, widely known Japanese Christian leader and social worker, on August 25 by the Japanese authorities reached this country last week through press dispatches from Tokyo. Taken into custody at the same time was Kagawa's chief assistant, Rev. Kiyosumi Ogawa. Kagawa was being held for questioning, the dispatch stated, while the authorities were investigating his alleged violation of the military code in connection with articles that he had submitted to various American religious periodicals, and speeches that he had made.

Miss Mabel Elizabeth Cushman, daughter of Bishop and Mrs. Ralph S. Cushman, was united in marriage to Insley Joseph Stiles of Denver, Col., son of Mr. and Mrs. Joseph Allen Stiles of Los Angeles, Cal., on Wednesday of last week, at the summer home of her parents, "Locust Lodge," Romulus, N. Y. The wedding took place on the lawn facing the lake, Bishop Cushman performing the ceremony. The bride's attendants were Miss Vera Glenda Slutz of Knoxville, Tenn., as maid of honor, and Mrs. Robert Earl Cushman of New Haven, Conn., and Miss June Hudson of Romulus, as bridesmaids. Rev. Robert Earl Cushman, brother of the bride, was best man. A reception followed the ceremony. After an Eastern trip, Mr. and Mrs. Stiles will make their home in Denver.

Mrs. Mary (Brown) Giffin, wife of Thomas Giffin, and valued member of the Nantucket Methodist Church, died early Monday morning, September 2, at her home, 14 Hussey Street, Nantucket. She had passed her sixty-eighth birthday the preceding Saturday, August 31, and completed fifty-one years as a member of the Nantucket church on September 1. Her death represents an incalculable loss to her church and community as well as to her family and friends. A long line of pastors of the Nantucket congregation will remember Mrs. Giffin's helpfulness and consideration for them in their work on the island. Mrs. Giffin went to the New England Deaconess Hospital for an operation several weeks ago and returned with apparently good prospects for convalescence. There was a sharp turn in her condition, however, and she declined rapidly and steadily. Surviving her are her husband, a son, Norman, a daughter, Charlotte, a grandson, Thomas, and a sister, Mrs. Carrie Coleman, all of Nantucket. The funeral service was held at the home on Wednesday afternoon, September 4, with Rev. Burt L. Hilton, minister of the Nantucket church, in charge, assisted by Rev. B. Marion Hope, superintendent of the Fall River Deaconess Home, and friend of long standing. Interment was in Prospect Hill Cemetery, Nantucket.

Dr. Lynn Harold Hough, dean of Drew Theological Seminary, Madison, N. J., gave the address at the final Sunday evening meeting for the season at Dolly Copp Campground, September 1. The Methodist Church of Gorham, N. H., conducts these Sunday evening services at Dolly Copp, a government campground located at the foot of Mount Washington in the White Mountains, each summer. There has been an average attendance of 200 persons at the services this year. The meetings have been conducted by Rev. Henry Olsen, minister of the Gorham Methodist Church. Visiting ministers who have preached are Dr. Hough, Rev. Henry J. Smith of Washington, D. C., a Baptist; Rev. William R. Phinney of Red Hook, N. Y., a Methodist; Rev. Dana A. Klotzle of Gorham, N. H., a Universalist; and Rev. G. R. Vernon of La Grange, Ill.

Margaret Bae Stringfellow, daughter of Rev. LeRoy W. Stringfellow of Haverhill, superintendent of the Southern District, New Hampshire Conference, and Mrs. Stringfellow, is the first of three girls in a class of sixty taking a government supervised course in flying at the University of Rochester, Rochester, N. Y., to win a private pilot's license. Miss Stringfellow is a third-year medical student at the university.

Rev. Wilfred D. Hamilton, pastor of Memorial Methodist Church, Plymouth, recently had the honor of participating in "The Pilgrims' Progress" as Elder Brewster. "The Pilgrims' Progress" is the enactment every Friday afternoon in August each year of the traditional march by the Pilgrims to the Fortress Meeting House on Burial Hill for their Sunday worship. To the sound of the rolling drum, escorted by musketeers, the ancient Pilgrim band in costume and by name are impersonated, and while all business in the business district comes to a standstill, thousands of persons watch the procession from Cole's Hill to Burial Hill, where a short service is held, with a brief address by Elder Brewster. Many of those taking part are descended from the original settlers, and some bear their names. Mrs. Hamilton, the pastor's wife, is in direct line from Myles Standish, her maternal grandmother having been Caroline Standish, direct descendant of Josiah, the fifth son of Captain Myles Standish.

The marriage of Rev. Herbert Almon Cooper, pastor of the Milan-Dummer and West Milan churches, New Hampshire Conference, to Miss Bertha Bernice Smith of Milan, took place on Wednesday afternoon, September 4, at two o'clock, in the Milan-Dummer church. The ceremony was performed by Rev. H. D. Hawver, district superintendent.

Rev. and Mrs. Rudolph L. Samuelson of South Street Methodist Church, Brockton, have recently returned from a month's vacation with relatives in Missouri, Kansas, and Nebraska. They traveled 5000 miles by automobile, stopping en route to visit many places of historic interest.

Bishop Ralph A. Ward plans to return to China on the S. S. "President Pierce," sailing from San Francisco on September 27. Mrs. Ward expects to remain in this country several weeks longer while the bishop is performing his immediate duties in China, which will necessitate constant travel for a time.

The permanent address of Rev. John Dunstan, recently of Falmouth, Maine, is 2617 East Manoa Road, Honolulu, T. H.

Rev. Herbert F. Milligan, pastor of the Methodist Church at Kennebunk, Maine, is bereaved by the death of his wife, Effie L. Milligan, on Friday night of last week at the New England Deaconess Hospital, after a long illness. Mrs. Milligan was born in Chicopee sixty years ago. Besides her husband, she leaves nine children, twenty grandchildren, a brother, and her father. Funeral services are being held on Monday afternoon of this week at a Saugus funeral home, Rev. Ernest W. Robinson, superintendent of Portland District, officiating, assisted by Rev. Carl N. Garland of Needham Heights, Mass., and Rev. Lawrence D. Porter of South Portland, Maine. Burial is to be in Riverside Cemetery, Saugus.

EVENTS

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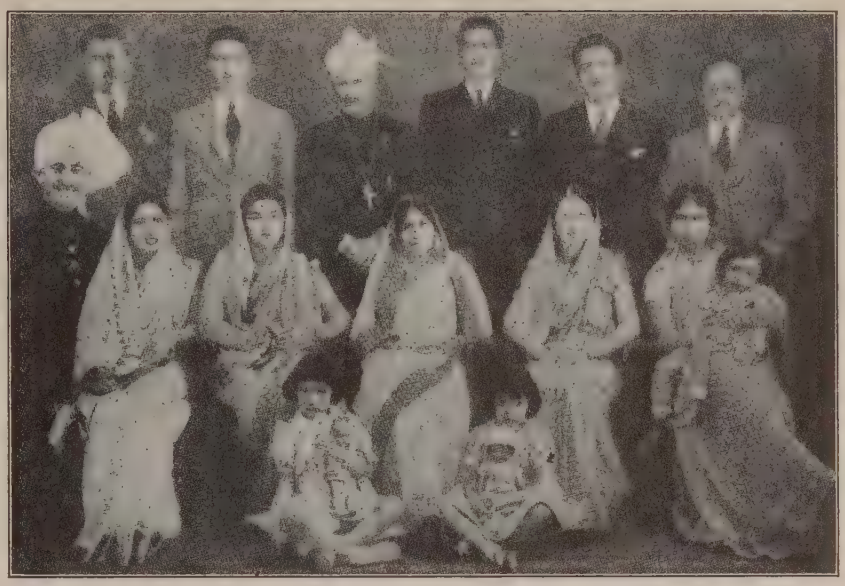
The Oxford Methodist Church has launched a $750 project to include the following property improvements: painting of the parsonage, laying of a new floor in the vestry, painting of the vestry woodwork, and purchase of 150 metal chairs to replace the old settees that have been in use in the vestry since 1868. This church had a $7000 rebuilding project following the hurricane and paid the last of that amount off May 1, 1940. The new project is nearly half pledged, and the Finance Committee has set itself to raising the remainder of the funds by January 1, 1942. Rev. Emory Stevens Bucke is the pastor.

The Cochesett Methodist Church, West Bridgewater, will celebrate its centennial the week of September 15-22. The Sunday morning preachers will be Rev. James V. Claypool, district superintendent, on the 15th, and Bishop G. Bromley Oxnam on the 22d. An anniversary pageant is scheduled for Wednesday evening, to be followed Thursday by "Homecoming Night." The celebration will close Sunday evening the 22d with a Song Festival in which the combined choirs of Cochesett and Stoughton will participate. At ten o'clock on the morning of the 15th, Dr. Claypool will dedicate the new organ at East Mansfield. Rev. R. E. Spears supplies both these churches.

The New England Deaconess Hospital is cooperating largely in two important gatherings of hospital executives that are being held this month in Boston. The first of these is the New England Institute for Hospital Administrators, September 2-14. This is sponsored by the American College of Hospital Administrators, the New England Hospital Assembly, and the Hospital Council of Boston, in cooperation with Harvard Medical School, Boston University School of Medicine, and Tufts Medical School. The program includes lectures, field trips to different hospitals, and round-table discussions. On Friday of last week there was a demonstration at the Deaconess on the care of diabetic patients, and on Friday of this week at the same hospital there will be a demonstration of hospital housekeeping, and in the evening the institute banquet, to be held at the Palmer building. One hundred persons are registered for the institute. The second hospital gathering for which Boston will act as host city this month is the convention of the American Hospital Association, September 16-20, with headquarters at Hotel Statler and meetings at Mechanics' Hall. The Deaconess Hospital will be open to visits from delegates, for whom the points of special interest at that institution will be the pharmacy, the Palmer building for cancer and chronic cases, and the Baker Memorial, well known for its diabetic work. Dr. Warren F. Cook, superintendent of the Deaconess Hospital, is chairman of the entertainment committee for both the institute and the convention, and will be in charge of a demonstration of a model administrator's conference, to be presented on September 18. Five thousand persons are expected to attend the convention.

The National Society of Wesley Players, the official student dramatic organization of The Methodist Church and the only society of its kind in this country, elected Henry Blankenship of Denton, Tex., as its new president at its convention held at Winona Lake, Ind., September 1 and 2. Norman Preston, Jr., of the University of Louisiana was elected vice-president, and Winifred Thompson of Purdue University was elected secretary-treasurer. Fifteen chapters were represented at the convention. The society voted to extend the scope of its work in giving plays for communities outside of the university, and to stress the field of dramatic worship during the year. The new secretaries of the student department of the Board of Education of The Methodist Church, Dr. Hiel D. Bollinger, Dr. Harvey C. Brown, and Harold A. Ehrensperger, act as advisers of the organization.



Bishop J. R. Chitambar and Family

Coincident with the receipt of word of Bishop J. R. Chitambar's death came the *China Christian Advocate* for August, presenting on its front cover the Chitambar family group. From this copy, which is not of the best for purposes of reproduction, we have had a cut made because of the interest we feel sure Herald readers will have in this fine Indian Christian family now deprived of the husband and father. Reading from left to right, the persons in the group may be identified as follows: top row—Isaac Chitambar, Arthur Chitambar, Bishop Chitambar, Benedict Chitambar, Theodore Chitambar, and a son-in-law, Professor Jordan; middle row, the other son-in-law and his wife (Theodora), Mrs. Arthur Chitambar, Mrs. J. R. Chitambar, Mrs. Theodore Chitambar, and the other daughter, Mrs. Jordan, and child; front row, two granddaughters. An editorial tribute to Bishop Chitambar will be found on page 872 of this issue of the Herald.

With Our Writers

Ernest Fremont Tittle, Evanston, Ill.; minister of First Methodist Church.

Helen Bruce Moss, Brooklyn, N. Y.; a young poet gifted with unusual insight.

E. Dent Lackey, Thompsonville Conn.; Methodist preacher.

Frank L. Pizzuto, East Boston; pastor of St. Paul's Italian Methodist Church.

Paul Simpson McElroy, Manchester-by-the-Sea; minister of the Orthodox Congregational Church.

Richard Terrill Baker, New York City; assistant secretary and editor, Joint Division of Education and Cultivation, Board of Missions and Church Extension.

How It Was Different

FOURTH BIENNIAL NATIONAL CONFERENCE OF METHODIST YOUTH

RICHARD TERRILL BAKER

The 750 young Methodists who started home from Winona Lake, Ind., on September 1 from their latest (and perhaps their last) National Conference of Methodist Youth were a different lot from the young happies who left Evanston, Ill., six years ago after organizing their much-discussed federation. As Herman Will, Jr., president of the National Council of Methodist Youth (the delegated, smaller voice of the National Conference, with some one hundred members), said in his opening statement to the conference on August 27 this year, the four biennial meetings (Evanston, Berea, Boulder, and Winona) have all met in the midst of conflicts. First it was the depression, then it was church quarrels which seemed to threaten the young people's work of the denomination, and now it is the conflict of nations. It is probably this mounting pressure of conflict and tension which accounts for most of the differences between the first National Conference in 1934 and the 1940 session last month-end.

The first and most obvious observation concerning the 1940 assembly was its emphasis on the war and conscription issues. The Senate voted its approval of the draft bill in the midst of the conference's deliberations. This coincidence of events brought an impact of reality to the Winona meeting which hit hard and hurt. In a sense, the young people were ready for it. Cars that converged on Winona Lake on August 27 were placarded with anti-conscription posters. Bishop G. Bromley Oxnam's keynote sermon took its rise in the tension of today's disintegrating world. A bulletin from the National Council reached the whole assembly on the opening night and made clear the council's anti-conscription stand. Telegraph blanks and post cards were much in evidence, addressed toward Washington.

When Thursday night of the conference week arrived, and Kirby Page, Clark Eichelberger, and Senator Gerald P. Nye took the stage for a town-hall debate of the war issues, excitement was at fever pitch. News of the passage of the draft had just been received, Nye and Page were greeted with prolonged applause, the audience was on its feet. Eichelberger spoke to a much quieter group, and once to a chorus of "No! No!" Thus, the pacifist character of the assembly was clear from the start. When, at the closing business session, a final vote was taken on participation in war, the young Methodists—60.7 per cent of them—put thumbs down on any war whatsoever. One person said he would support civil war, but not international war; 16.7 per cent were undecided, and 22.3 per cent would fight if continental America was invaded.

The conference resolved without a dissenting vote to oppose conscription now and to work for its repeal if it becomes law. There was a fifteen-minute period of quiet on Friday afternoon for peace prayers, and a seven-o'clock daily "angelus" for peace was suggested for individual practise during the coming year. On Friday the youngsters forewent their recreation period to participate in dead seriousness in a mock trial of three conscientious objectors. At the conclusion of this trial, an accidental announcement brought forth one of the strangest reactions this body has ever seen. It was announced by error that the House of Representatives in Washington had refused to consider the Burke-Wadsworth conscription bill and had sent it back to the Senate. The crowd burst into a yell, jumped to its feet, and began to sing the conference hymn, "We would be building temples still undone." When the announcement was rescinded, the crowd moved out of the auditorium in what one observer called "a terrible silence."

The anti-war and anti-conscription sentiment of the conference took its final form in the creation of caravans on Sunday afternoon to begin their trips homeward. Cars joined together, bearing posters, and started in four directions from Winona Lake. They were scheduled to reach certain cities by evening and go immediately to local Epworth League meetings, there to report the Winona conference and its urgent feeling concerning war. On Monday, Labor Day, the caravans were to become crusades to oppose the conscription bill. The conference hurriedly printed on Saturday a hundred thousand anti-conscription dodgers. These were to be distributed by homeward-bound delegates on Labor Day in towns, at picnic grounds, carnivals, fairs, and the like.

The second observation, just as obvious, concerning the conference was that it was smaller than its three predecessors. Whereas the Evanston, Berea, and Boulder meetings ranged slightly over a thousand delegates, the Winona meeting had to count hard to inch up toward the thousand figure. Why smaller? It may be that finances are worse, it may be that they are better and more young people are working and unable to get away. Probably the alarm with which the name of the council is associated in some areas of the church was partially responsible. It is certainly true that the summer has seen a strong accent on conferences: the six regional conventions of the interdenominational Christian youth movement, and the student leadership training conferences of our own denomination, to name only two. It is also possible that the memories of last year's Warrenton meeting of the National Council did not help its united impact upon the church's youth.

For all the conference this year was smaller than on the three previous occasions, it was, however, strangely wiser. It was definitely more serious. Question hours following the headlined speakers (ably handled, incidentally, by the director of Methodist student activities at the University of Iowa, Robert Hamill) brought forth the meatiest questions that have ever been heard at National Conference meetings. Dean Howard Thurman of Howard University cracked a stern whip over the convention in defining the "faith by which we build." It was heavy goods. But the student reaction was just as heavy. The young people wanted to know "how a God of love can permit the world to fall into pieces," "why we are never able fully to realize our whole commitment to Christ."

Every day began with Dr. Paul Minear's (New Testament at Garrett) Bible hours. They, too, were fundamental, serious, and they spoke of repentance, obedience, forgiveness, commitment. The lectures made their points, as was proved in the way they were quoted in other discussions during every day of the conference. Kirby Page's address on reconciliation was as smileless as it was practical. Notebooks were kept busy, and his "nine axioms for today" were quoted and requoted during the week-long meeting.

The philosophy of these Winona young people is less perfectionist than it has ever been. Where the Berea meeting might have resolved some glowing generality with a great sense of accomplishment, this 1940 assembly was much more careful. It sensed the complexity of life and seemed more eager to ignore remote ideals and get to work with what one has. There were fewer sweeping resolutions about "the profit motive," fewer outspoken condemnations; and much more accent on specific projects to heal the basic sores of society. Even pacifism was conditioned by the knowledge that everyone is caught to a certain extent in the war system. This new grasp of the dialectical character of human history came to life in the brilliant oratory of a Southern delegate, Murray Dickson, from Austin, Tex. A resolution on race and lynching brought forth his speech, and the gist of it was that passing general resolutions was an "easy sublimation of a Christian's responsibility." He named jobs that needed to be done in the area of race relations, and stated that Southern young people were ready to take the lead in doing them.

In saying that the Winona meeting was wiser than its predecessors, a further comment needs to be made. It seems that these young Methodists are perhaps laying their hands upon a new technique of evangelism. More than ever before, there was talk of being missionaries to the evils of their day, talk of the Christian witness, concern for the areas outside the four walls of the church. This generation is not going to be content to confine its ministries to the churches as now constituted. It already has its eyes on the great masses in the labor movement and is desperately trying to evolve techniques to speak to that group. It is talking about the disinherited, about the nations and the Christian message for them.

What are these techniques? The kernel of them is the small group of definitely committed individuals, entering into some discipline together, engaging whole-heartedly in specific, ameliorative projects in society. Work camps, relief projects, farms, "Christian organizing" tactics are some of the ideas that were mentioned at Winona. The church has got to open its doors and go out, rather than wait for people to come in—this would seem to summarize the new mood.

The final observation that ought to be made regarding Winona Lake carries this

report into dangerous waters. However, it is just possible that the most significant feature of the 1940 meeting of the National Conference took place not at all in the sessions of that conference or in its committees, but in a series of special discussions which were squeezed into the busy schedule of the week. These discussions began as informal talks rather early in the week. A number of young pastors and older members of the youth group came together to share experiences and try to explore new ways in which the Christian commitment can be made real in modern society. The group grew from day to day, as its yeast began to spread, and late in the week a permanent committee was chosen. The need for fellowship, the need for discipline, and the necessity of an immediate Christian impact upon a hungry world—these were the three needs which received answers from the unofficial committee at Winona. While nothing definite was set up, and while the group can claim no official significance whatsoever, it is predicted that more will be heard from this group as it gains strength and the world becomes increasingly sick.

Several specific actions were taken by the National Conference. Jurisdictional caucuses met and elected four representatives (to join with two to be elected from the South) to serve as the six special youth on the General Conference commission to study and determine the youth program for the entire church. Those chosen were: Miss Evelyn Brown of Erie, Pa., Northeastern Jurisdiction; Franklin H. Littell of Detroit, Mich., North Central Jurisdiction; Miss Nora Calhoun of Philadelphia, Pa., Central Jurisdiction; and Miss Marjorie Sherphorn of El Segundo, Cal., Western Jurisdiction.

The much-discussed alliance between the National Council and the American Youth Congress was broken on the first day of the meeting by action of the council. It does not withhold its support on specific projects, but the two organizations are no longer affiliated. Nothing was done about the council's affiliation with the Youth Committee against War, and the Campaign for Youth Needs, a largely Socialist affair, was given a commendation, although no direct association was voted.

Troubles at the top of the National Council, occasioned by the resignation of Thomas R. Pendell as executive secretary, consumed most of the time of the council. The difficulties were ironed out late in the week when the council recommended to the Board of Education three names from among whom the new executive secretary will be chosen: Herman Will, Jr., of Chicago, as first choice; Hayes Beall of Oregon, and Harvey D. Seifert of the Indiana Conference. The council's request regarding Will is that he be shared with the World Peace Commission, where he is now employed, and that he not be forced to give up his elected position on the board and its executive committee. The council appointed a special committee to meet with a committee of the Board of Education to decide what the future relationship between the two organizations shall be. Whether the council will maintain its office in Chicago or move to Nashville was not determined.

The exodus of young Methodists from Winona on Sunday afternoon met with a first taste of public hostility. While cars were being decorated with anti-war posters and handbills distributed, Indiana American Legionnaires arrived in uniform and heckled the operations. There were only verbal scuffles, and the cars moved out on schedule to cover the highways in four directions from the Winona campgrounds.

Education Board Staff

The Executive Committee of the Board of Education, meeting Friday, August 30, in Nashville, Tenn., made final provision for the launching of the work of the new Board of Education of The Methodist Church, as of September 1. It is understood that work will be continued in the Chicago office until about the close of September, when all departments will be moved permanently to Nashville.

All necessary items of business delegated to the Executive Committee by the Board of Education at its annual meeting held in July were properly cared for. One of the principal responsibilities of the committee was that of receiving nominations for staff members from the executive secretaries of the Division of Educational Institutions and the Division of the Local Church (the Editorial Division being under the supervision of the Committee on Publications). The list of nominations for staff members, as accepted by the Executive Committee, is as follows:

DIVISION OF EDUCATIONAL INSTITUTIONS

Executive Secretary, *Harry Wright McPherson
Associate Secretary, William M. Alexander
Department of Institutions, General Secretary, William M. Alexander
Department of Institutions for Negroes, Secretary, M. S. Davage
Department of Wesley Foundations and Methodist Student Work, Secretary, *Hiel D. Bollinger
Associate Secretary, Harvey C. Brown
Editorial Secretary (Including Plays and Pageants), *Harold A. Ehrensperger
Department of Student Loans, Director, *Harry Wright McPherson
Department of Promotion and Publicity, Secretary, Boyd M. McKeown
Department of Financial Promotion
Secretary (Jointly with the Division of the Local Church), *Frank H. West
Assistant Secretary, F. W. Stephenson
Secretary of Permanent Funds for Negro Institutions, *Merrill J. Holmes

DIVISION OF THE LOCAL CHURCH

General Administration
Executive Secretary, John Q. Schisler
Associate Secretary, *Nathaniel F. Forsyth
Administrative Assistant, Florence Teague
Assistant, Alleen Moon
Solicitor Permanent Funds
Secretary (Jointly with Educational Institutions), *Frank H. West
Department of Visual and Auditory Aids in Education
Director, *Nathaniel F. Forsyth
Consultants, *Edith F. Welker
Alleen Moon
*Doris Dennison
Earl Cunningham
Department of Children's Work
Director, Mary Skinner
Associate Director, *Edith F. Welker
Assistant, Freddie Henry
Assistant, *Lucy V. Bickel
Department of Youth Work
Director, Walter Towner
Associate Director, *Edward D. Staples
Assistant, E. O. Harbin
Assistant, *Clarice M. Bowman
Assistant, Elizabeth Brown
Department of Adult Work
Director, M. Leo Rippy
Associate Director, in Charge of Young Adult Work, F. L. Gibbs
Assistant, *Doris Dennison
Assistant, Lucy Foreman
Department of Parent Education and Home Religion
Director, *Nathaniel F. Forsyth
Consultants, Mary Skinner
*Edward D. Staples
M. Leo Rippy
O. W. Moerner
Department of Leadership Education
Director, J. Fisher Simpson
Assistant, O. W. Moerner
Assistant, Frances C. McLester
Assistant, *Jessie Mae Beck
Assistant, Earl Cunningham
Department of Missionary Education
Secretary, *Corliss P. Hargraves
Associate Secretary, H. W. Williams
Assistant, *E. Mae Young
Assistant, *Emily Hodder
Executive Secretary of Religious Education in Foreign Fields, *Wade Crawford Barclay

*Persons formerly employed in the Chicago office of the Board of Education.

In Rockport's Centennial Celebration

The Rockport Methodist Church, by two special services, participated in the Town of Rockport's recent centennial celebration. At one service, Miss Mabel Woodfall, official historian of the church, gave a history of the Rockport Methodist Church. The choir, under the direction of Mrs. Alice Marr, sang two numbers, "Jerusalem, My Happy Home," written one hundred years ago, and "Faith of Our Fathers." The hymns used, all more than a hundred years old, were: "O happy day, that fixed my choice," "Blow ye the trumpet, blow," "There is a land of pure delight," and "O God, our help in ages past." Homer G. Orne of the choir lined "Blow ye the trumpet, blow" as it was sung. The choir, pastor, many of the members of the Ladies' Aid and the Alpha Delta Club, and others in the audience were dressed in the garb of many years ago.

At the second historical service, other hymns more than a hundred years old were sung. Letters of greeting were read as received from Bishop G. Bromley Oxnam; the district superintendent, Rev. L. W. C. Emig; three former district superintendents, Rev. J. Franklin Knotts, Rev. C. C. P. Hiller, and Rev. Webster H. Powell; and the following former pastors: Rev. Bernard Graves, Rev. Gordon C. Capen, Rev. A. W. Frye, Rev. O. J. Anderson, Rev. Henry W. Bock, Rev. Newton S. Sweezey, Rev. Wilbur T. Hale, and Rev. Wesley Wiggin. The present pastor, Rev. Thomas T. Johnston, preached on "Some Ships That Are at Rockport."

In the Rockport centennial parade, in which scores of floats were entered and more than a dozen received prizes, the Methodist Church float was awarded sixth place and a $10 prize by the judges. The float represented Methodism's coming to what is now Rockport more than a century ago, and from the float such songs as "O happy day," "Blow ye the trumpet, blow," and "Faith of our fathers" were sung.

The Rockport church has been frequented this summer by an unusual number of summer residents and visitors.

CHRISTIAN SERVICE INSTITUTE

A FEATURE OF CAMPMEETING WEEK AT ASBURY GROVE

Youth and Age Cooperate

For a beautiful example of cooperation between youth and age in worship, study, and recreation, one needs only to have attended Asbury Grove at Hamilton during the week of August 25-September 1, when the five-year-old Christian Service Institute met with the 82-year-old campmeeting. The joint session is to their mutual advantage. The institute has the use of the campground with its cottages, dormitory, recreation fields, chapel, tabernacle, and outdoor cathedral of stately pines, and, better still, the privilege of hearing the great preachers secured for the campmeeting. On the other hand, the institute fills the ground and buildings with vibrant life, furnishes opportunity for constructive study, and provides the music for the evening services, to say nothing of affording a fertile field for the implanting of truth.

The Sixth Christian Service Institute, under the leadership of Rev. John Hoon, dean for five years, enjoyed by far the largest attendance in its history—twenty-five per cent over last year. And the Asbury Grove Assembly program committee, under the direction of Rev. Laurence W. C. Emig, superintendent of Lynn District, assembled a preaching staff that would be hard to surpass anywhere in America. In addition to local talent, including Rev. William Gunter, new superintendent of the Boston District, who preached both Sunday mornings, the special preachers were Rev. Raymond H. Huse of Syracuse, N. Y., a member of ZIONS HERALD's staff of regular contributors; Rev. Henry Hitt Crane of Detroit, Mich., and Chancellor Joseph M. M. Gray of Washington, D. C.

Both Sundays brought ideal weather, sunny skies and cooling breezes, but the remainder of the week was uncomfortably cold. The first service found the two district superintendents on the platform, for this is a joint responsibility of the Boston and Lynn districts. Dr. Emig, president of the Campmeeting Association, presided and cordially welcomed his new associate, Mr. Gunter, who preached an impressive sermon on "The Preeminent Christ" (Phil.2:9). In the afternoon an increased audience gathered to hear Dr. Huse and to welcome his return to the Grove, where he is well and favorably known, having served last year as the assembly "pastor." Dr. Huse may be rightly called a poet-philosopher preacher. His insight, his keen sense of humor, and his sanctified common sense make him always heard by the common people gladly.

Dr. Crane was scheduled for two sermons, morning and afternoon, on the second Sunday, but he forgot entirely the morning engagement and nonchalantly drove into the Grove barely in time for the afternoon service. Mr. Gunter came to the rescue and preached again at the morning hour. Dr. Crane also is widely known in these parts, having been at the Grove on former occasions and having served a pastorate at Malden Centre Church some fifteen years ago. The largest audience of the week gathered in the Cathedral of Pines to greet him and to hear his message. More than a thousand people were there, full of high expectancy, and they were not disappointed. Dr. Crane spoke with great physical emphasis for more than an hour. He said he came to bring comfort in these times when we need it so much. He proposed to answer the question: In this world plumb bound for hell, what on earth is God doing? "It is the most profound conviction of my life that you can't beat God!" Dr. Crane declared. "The way of the cross is the only way out." He appealed for real belief in God and the doing of His will, even at the cost of life itself. "Will you strangle democracy with your vile conscription program?" He concluded the sermon with this prayer: "Let us not be stampeded into suicide."

Dr. Gray was the preacher of the week. He spoke every night in the tabernacle except Saturday when the annual entertainment was held. He did not announce a theme for the week, but he might well have been speaking to the question "Can we still believe in a good God?" or this general subject: "We walk by faith." The times are heavy with doubt and skepticism and tragic with suffering and despair, but by facing our doubts bravely and meeting our disappointments with courage, we shall "find Him on the other side of the sea"—on the other side of our experiences. "Only suffering brings out the perfume of the soul." The Christian life is a pilgrimage through a whirling world and "happy are they who, nerved by thee," carry on "till God at last reveals himself" (Ps. 84:5f, Moffatt). The soul grows through struggle, and life grows greater as it marches—moves!

Dr. Gray's sermons deal with profound themes. They are replete with historical and literary allusions and references. His style is rapid and flashes with epigrams. He requires close attention, but his hearers are richly repaid in mental stimulus and spiritual inspiration.

A choir of fifty voices was trained and directed by Justin Lawrie of Washington, D. C. This music added greatly to the success of the services. And Mr. Lawrie sang one or two solos at every meeting, much to the delight and spiritual profit of all. Mrs. Della Hart Macomber, as in former years, provided piano accompaniment for the congregational singing and special music. Too much praise cannot be given for such faithful and excellent service.

The afternoon meeting each weekday took the nature of an open forum. Vital subjects were presented by various speakers and afterward discussed by the audience. Here is the schedule: "Church and Home Cooperating," Miss Lucy V. Bickel of Chicago; "Counsel and Comfort in Trouble," Rev. Lemuel K. Lord of Hyde Park; "The Far East," Rev. Mark R. Shaw of Melrose, formerly a Christian worker in Japan; "China," Rev. Hugh Stouppe of Framingham, formerly a missionary in China; and "Christianity in a World of Conflict," Rev. J. Lester Hankins of Everett.

Laymen's Day, Saturday, was in charge of Dr. Howell E. Estey of Lynn, district lay leader, who explained the new lay movement in the united church. He advised two or three projects for the near future, such as training of stewards in every church, establishing and helping brotherhoods, and the encouragement of lay preaching. Joseph Reed of Reading spoke on lay preaching. He gave a dynamic, straight-from-the-shoulder talk and offered to go to any church in the

District, Sunday, weekday, night or day, to help the work. Allister McKay of Medford spoke convincingly on stewardship. It is hoped there may be laymen preaching in every church in the district on Laymen's Day.

The Christian Service Institute was easily the best to date. It measured up to its aims: Eight glorious days! The high point of inspiration this summer! It contributed a high type of Christian experience to more than 150 youth with full-time registrations, thirty children, and nineteen faculty members participating in the total program. The institute motto might well have been: "Grant us wisdom, grant us courage, for the facing of this hour."

Dean Hoon conducted morning watch each day at seven o'clock with an average attendance of 100. An observation school for workers with children was in charge of Miss Lucy V. Bickel of the Department of Children's Work, assisted by Mrs. Dorothy Nielson of Salem and Miss Ellen Rollins of Worcester. Twenty-seven junior-high boys and girls were registered for full-time attendance under the direction of Miss Una E. MacLellan, associate director of young people's work for the New England Conference. Her assistants were Mrs. John Hoon and Arthur Newcomb, the latter of Salem. The Youth Division, under the direction of the associate dean, Rev. Daniel A. Thurston, provided study classes for 53 high-school and older youth. Rev. John E. Collier of Bradford, director of the adult division, gave counsel in discussion with ten persons who enrolled for study.

Afternoon programs with talks and discussion were presented each day by members of the faculty to good audiences. Recreational activities were directed by Rev. Carl Stocking, the local pastor at South Hamilton. The Good-Night Sing each evening at nine-thirty was greatly enjoyed by as many as 195. And the impressive Friday evening candle-lighting service gave opportunity for the members of the institute to make their personal consecration to Christ.

Other members of the faculty not already mentioned were Mrs. Marie Johnson MacLeod of Quincy, Viggo Nielson of Salem, Miss Olive Kelly of Salem, Rev. C. H. Raupach of Brighton, Mrs. G. Vaughn Shedd of Melrose, Mrs. Carl Stocking of Hamilton, Miss Shirley Chandler of Malden, Rev. J. Lester Hankins of Everett, and Rev. Hugh Stouppe of Framingham.

Certain anniversaries afforded opportunities for the expression of appreciation. Dean Hoon's birthday brought forth a lighted cake at the dinner hour with many glowing words of appreciation. John R. Mann, faithful caretaker and bell-ringer, at seventy-seven was thanked and presented with a clock. The Grove Sunday school superintendent for twenty-one years, Jesse G. Lent, was warmly toasted and bouqueted. And the twenty-eighth wedding anniversary of Dr. and Mrs. Emig brought them to the platform one night to be presented with flowers and bouquets of love and affection from everybody at the Grove. These sentiments were appropriately expressed by Rev. Daniel A. Thurston, who is both associate dean of the Christian Service Institute and secretary-treasurer of the Asbury Grove Assembly.

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Force at Best a Substitute Good

(Continued from page 866)

Had the Good Samaritan "caught the robbers in their act of villainy," he might have used force and then discovered that the robbers were better equipped than he, and two men would have lain wounded by the Jericho road. Pressing the illustration, this would indicate that force wasn't absolutely a sure cure for robbers. And even if the Samaritan overcame them, still his force would have been only a substitute cure—a sort of interim good. Better had the city councilors put chances of honest employment in the robbers' way, and in any event patrolled the highway. (Something like that might reduce current chaos in America.)

In some of the other parables quoted, force, as Jesus uses it, seems to be a sort of unescapable ultimate—a cleansing-out process against evil when hope is over. (We might try a degree of that on our liquor traffic, which qualifies.)

The wicked husbandmen in the illustration are hopelessly bad and are to be miserably destroyed and their place cleansed. Too, the man who wasted the only talent he had was hopeless and the sentence given him wasn't meant to be remedial. It was final. He was removed by force to outer darkness, but it too was only what seemed an unescapable substitute for what his Lord wanted.

Blows, in the concrete, are usually interpersonal, inter-class, or inter-national. For the first we have learned to substitute self-control. For the second, we would scarcely recommend strikes and lockouts and violence, but instead wisdom to remove causes of conflict, and international strife will some day be avoided by good will. These conflicts will not be solved by force.

Down deep, after all, there is little support for any force propaganda in the gospel that fits any of our wars. SAMUEL W. IRWIN.

Benning, D. C.

BOOKS JUST RECEIVED

★

COTTON MATHER. A Bibliography of His Works. In Three Volumes. By Thomas James Holmes. Harvard University Press: Cambridge, Mass. Price, $15.

THE CHRISTIAN FELLOWSHIP. By Nels F. S. Ferré, Ph. D. Harper & Brothers: New York. Price, $2.

THE BIBLE AND ARCHAEOLOGY. By Sir Frederic Kenyon, G. B. E., K. C. B., F. B. A., F. S. A. Harper & Brothers: New York. Price, $2.

HE OPENED THE BOOK. By Teunis E. Gouwens, D. D. Fleming H. Revell Company: New York. Price, $1.50.

THE PRACTICE OF HIS PRESENCE. By Thomas A. Stafford, D. D. Fleming H. Revell Company: New York. Price, $1.50.

THE COUNTRYWOMAN AND HER CHURCH. By Mary Heald Williamson. Abingdon-Cokesbury Press: New York, Nashville. Price, 35 cents.

A FAITH TO AFFIRM. By James Gordon Gilkey, D. D., LL. D., Litt. D. The Macmillan Company: New York. Price, $1.75.

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British Appeal to Methodists

[From the August (third week) issue of *The Christian Commonwealth,* London]

It is to be hoped that not many people were misled by certain reports in the English and American press concerning an episode which attracted much attention during the recent Methodist Conference at Sheffield. . . .

The incident arose out of a resolution proposed by the secretary of the Methodist Ecumenical Committee. Its terms were:

> We regret the postponement of the Ecumenical Conference, and still more the cause which makes this gathering impossible. We Methodists in this country have as deep and passionate a love for peace and hatred of war as our fellow Methodists in all parts of the world. Our country has steadily preserved a policy of peace since the last World War. There are countries, however, in Europe and Asia whose philosophy of life and government is based upon repression and violence without regard to truth or humanity, and in spite of every effort to avoid the disaster of war, we find ourselves involved in a life-and-death struggle in defense of our belief in freedom, justice, and truth. Our cause is not only ours, but the cause of the world, and we know we have the fullest sympathy of our fellow Methodists in the United States. But the Atlantic Ocean is wide and the extent of your country is wide again; and we appeal to you for all possible help. We appeal not only for your sympathy, but for all possible help at the most critical point in the history of civilization.

Dr. Harrison's intention was wholly in keeping with his friendly understanding of the attitude of the United States to the war and the bonds that link English and American Methodism. Moreover, it should be borne in mind that the message was intended for transmission not to the Government but to the Methodists of the United States.

What followed, unfortunate as it proved to be, was entirely due to a desire on all sides of the Conference to avoid anything that would even savor of the suggestion that Englishmen should criticize the American attitude to the war. That fact must be stressed. What happened was that a number of representatives, including the president—Dr. Henry Bett, principal of Handsworth College, Birmingham—felt it might seem that such criticism was implied. The president even proposed the substitution of another form of words. This, however, did not commend itself to the Conference, whereupon it was decided to remit the question to a private session.

Most of the representatives now probably realize how unwise that decision was—for it made inevitable the very thing they desired above all else to avoid. Newspapers seized upon the suggestion of mystery and conveyed the impression that the Conference, seriously divided on an important matter of principle concerning the war, dared not risk a public debate. Nothing could be further from the truth.

After the private discussion, Conference passed the original resolution by a substantial majority. There was never any serious doubt that it would do otherwise. Indeed, if the resolution had been put to the Conference without comment, it probably would have been approved with little opposition. . . .

Those who felt it their duty to oppose the resolution made it clear that they did so largely because of their apprehension lest it might be interpreted as an attempt to interfere politically in the affairs of the United States. But there could indeed be little real fear of any such interpretation. There is too close a bond between the Christian people of Great Britain and the United States to make any such misunderstanding likely. On the contrary, many ministers and laymen in America might well have thought it strange that a Methodist Conference should meet at so critical a moment in the history of democracy without sending some such message of greeting across the Atlantic. After all, loyalty to a common tradition unites the spiritual sons of Wesley in an intimacy that is not easily disrupted. And to whom should British Methodists turn at such a moment in preference to their own spiritual kith and kin?

It is possible to believe, therefore, that an episode which gained a disproportionate amount of publicity, far from causing a rupture in Anglo-American relationships, will actually add to their strength. For it demonstrated not a desire of one section of the Conference, against the will of the other sections, to lure American Methodists into undesirable political commitments, but rather the ultra-sensitive concern of all lest in some way the Methodists of America should regard the friendly message as an unwarrantable intrusion into their domestic affairs.

We certainly do not imagine that American opinion will regard it in any such light. It will surely be accepted for what it is—a friendly message as between cousins who espouse the same cause: the defeat of Antichrist and the reestablishment of freedom throughout the world.

Day of Prayer Address

(Continued from page 870)

that all men belong to one family, that all are children of one Father, that all are of infinite worth. But praying for peace is not enough. It is fundamental; but it is not enough. Whatever stern and tragic duty may face the democratic world, whatever sacrifices may lie in the immediate future, sane men know that after the bomber is done, the builder begins. Peace must be built. It cannot be built upon foundations of economic injustice. It cannot be built upon the sands of racial hatred. It cannot be built upon the jagged rock of selfish nationalism.

Upon our knees we affirm our common brotherhood, we pledge our all to the Father of all, we pray for guidance from the Source of truth. But we rise from our knees to build the kingdom of God. An enduring society cannot be built upon concepts of class, race, nation. These are too small to unite men for social emancipation. We need a larger unifying enterprise such as lies in the doctrine of the brotherhood of man. We must have world law and order. Tomorrow, we must do for the world what the forefathers did for us. Just as they built the United States of America, so we must build the United States of the World, banishing international anarchy from the face of the earth and bringing peace to war-weary humanity. This is not to lessen love for native land. At no time in our history have our hearts responded more sincerely to our banner of stars and stripes. Millions, whose fathers have been buried in the free soil of America, sing with new meaning "Land where my fathers died." Here in New England, with the little churches, white-spired, atop the hills, we know the meaning of "templed hills."

And so today, from the White House in Washington to the cabin of Western hills, the President and the people unite in prayer. We pray for peace. We would relate ourselves to the Source of All Power. We pray because, kneeling before God Almighty, we become humble enough to undertake the greatest task man has known. We pray because we would become brothers in the full recognition of our Eternal Father. But we do not remain upon our knees. We rise to build the kingdom.

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Perfecting Our Pacifism

(Continued from page 869)

Behind these three mistakes was still another—a faulty method of thought. First, there was the doctrine of faith in Christ as the revelation of the will of God for all men; second, there was the belief that Jesus taught absolute pacifism; third, we went to our history books to prove absolute pacifism as the way of life for the individual, the nation, and the world. We sought proof, not truth!

We took the philosophy of Christ as given to us by a group of men who thought in terms of interim ethics, and tried to apply it to the problems of government. Today we hear confused men saying, "Well, if I am convinced in my own mind that I must go to help the Allies, I will not drag Christ into it. I will not put Him in khaki." In saying this they are saying to the world that the religion of Christ will not work—it is a useless appendage to the real body of life.

The fifth mistake that pacifists are making now is that, while they will have no part in military aid to the Allies, they are as silent as the Sphinx about *our* defense program. They are willing that force should be used to protect themselves, but are unwilling to "lay down their life for a friend." Any man who is willing that armed men should protect his own country from the "invasion" of an enemy, but will not extend that armed force for the protection of other peoples and nations, is guilty of rank hypocrisy. It shows that underneath his preachment of non-violence is a self-seeking personal security.

In our study of the causes of war we were too deterministic, and grossly underestimated the appalling power of the evil will, and the place that the lust for power has in the life of unregenerate man.

Secondly, we were too negative, and depended upon a "horror of war" complex, "I won't fight" zeal, disarmament conferences, renunciation-of-war pacts—whereas our fundamental and chief concern should have been the entrance of the United States into the League of Nations and the evolution of that great organization into a real world government of the nations, wherein lawful processes were substituted for war.

Thirdly, we were deaf, dumb, and blind, as far as the fact that the role of police force in society really was and is absolutely essential to enduring peace was concerned.

Fourthly, we approached the international problem with a narrow absolutistic deduction, seeking proof of our preconceived belief, rather than the truth as it is revealed in Jesus, and in history and in contemporary life.

Fifthly, we are inconsistent if we are willing that force shall be used for our own protection and the protection of our nation, and unwilling that our nation shall assume its full share of responsibility in helping protect other nations from aggression.

If we have made such mistakes, let us not make an even worse mistake today—the mistake of pride of mind and blind obstinacy. It will require all the grace we can summon through fervent prayer to be willing to say to those before whom we have been emphatic about our position that, in the light of new evidence, more experience, deeper insights, we must revise our opinion.

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Is Tithing Absurd?

(Continued from page 876)

tithing means that one must go without many things one would like but perhaps does not need. Yes, it means living on ten per cent less than one would have otherwise, yet there are very few of us who couldn't live, and live comfortably, on ten per cent less than we do; and the tragedy, religiously viewed, is that we could save that ten per cent on luxuries alone, or upon these social evils. The spirit of true tithing is not giving a minimum ten per cent to the Lord, but in giving unto our full capacity to give.

If the world continues in its present state of decline, we shall each be taxed far beyond ten per cent, and that tax, devoted to things that we do not want or believe in, will neither solve nor improve the situation. Not only is it good religion, but it is good common sense and economy as well to give now and voluntarily our full tithe to charitable enterprises—rather than wait to have far more than ten per cent commandeered for causes that we do not wish to support. Shall we give now to support benevolences, or wait and under compulsion support malevolences? Which will it be, benevolences or malevolences?

There have been some great gifts to the world, some great benefactors of mankind, some who have given to the world far more than ten per cent; some who have given fortunes to the world while they themselves have remained poor.

I am thinking of such people as Madame Curie, who refused to accept a royalty or commission on radium, which she discovered. A royalty, to which she was legally entitled, or a commission on any radium that was used would have made her rich, and at that time she needed even a few pennies desperately—but for the sake of humanity she *gave* her discovery to the world, freely and without restriction.

Louis Pasteur, so the story goes, was once being entertained by the Emperor of France. When the Emperor saw the unlimited possibilities for private profit in Pasteur's discoveries, he asked, "Why don't you charge for the use of your discoveries? They would make you rich." To which Pasteur magnanimously replied, "I would consider that I lowered myself by doing so."

Kindness and generosity may not make you rich, they may even make you poor; but

they are the indispensable qualities in the building of a better world.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God so loved—that He gave! In return, "will a man rob God?"

Chautauqua—1940

The Chautauqua Institution has just closed its sixty-seventh annual Assembly, which Dr. Arthur E. Bestor, the president, declares one of the most remarkable in recent years. With large and appreciative audiences; summer schools the oldest in existence in the world, offering courses for university credit; lecture series with many of the outstanding lecturers of the day; a music department that makes Chautauqua what might be called the "Salzburg" of America; and some 25,000 day tickets purchased at the gates, besides some 2400 season tickets, the summer has closed with very encouraging reports and bright prospects. On "Recognition Day" the graduating class of the famous "C. L. S. C.," numbering 72, had the honor of having Dr. William Lyon Phelps of Yale as one of those to pass through "The Golden Gate." Dr. Phelps also delivered the Recognition Day address.

The grounds, covering more than three hundred acres, are being increasingly beautified with each year. The Woman's Club is recognized as one of the leading branches of that nation-wide organization. The Ministers' Club was of special attraction to the large number of ministers in attendance. The Religious Department presented daily programs of lectures and classes for church workers and members generally, as means for developing the personal religious life. Among the speakers were Dr. Edward Howard Griggs, Sir Wilfred T. Grenfell, and Dr. Mary E. Woolley.

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Church Register

HERALD CALENDAR

Boston University School of Theology, Matriculation Day Exercises, Professor Edgar S. Brightman, Speaker, Robinson Chapel, 2.30 P.M., September 18
Portland District Conference, September 30, October 1
Christian Education Week, September 30-October 6
Bangor District Conference, Guilford, Maine, October 2, 3
Conference on Preaching, Boston, October 14-16
Men and Missions Sunday, November 17
Board of Hospitals and Homes, Columbus, Ohio, December 2
Universal Bible Sunday, December 8
Commission to Study Youth Program, Nashville, Tenn., December 12-14

Bits of Fun

"Why, Freddie!" exclaimed the mother of a precocious five-year-old. "Aren't you ashamed to call Auntie stupid? Go at once and tell her you are very sorry."

"Auntie," said the little fellow a few moments later, "I'm awful sorry you are so stupid."—*Advance.*

Tourist—Shall I take this road to Bingville?

Native—'Tain't necessary. They already have one road there.—*Exchange.*

Doctor (to his wife, while he still holds the telephone receiver)—My dear, get me my instrument case! There is a man here who says he will die without me.

Wife—Just one moment (taking the receiver). I thought so. The message is for our daughter, Joan.—*Selected.*

Quiggle—Why is it that you women always insist on having the last word?

Mrs. Quiggle—We don't. The only reason we get it is that we always have a dozen arguments left when you stupid men are all run out.—*Virginia Methodist Advocate.*

Old Lady—You'll pardon me, young man, but you look tired.

Young Man—Yes, madam. I'm studying for a doctor.

Old Lady—It's a shame. You ought to let the doctor study for himself.—*Boston Globe.*

This morning a little girl tried to get the early morning services over the radio. She dialed for about ten minutes without success and finally exclaimed: "Mother, all I can get is the Silent Prayer."—*Christian Science Monitor.*

Political Speaker—I'm pleased to see such a dense crowd here tonight.

Voice from the rear—Don't be too much pleased. We're not all dense.—*Rail.*

Mother (to Elmer, who had just driven home from college)—Did you pass everything, Son?

Elmer—Everything but two motorcycles, Ma.—*Selected.*

Butcher—What can I do for you, madam?

Lady—I'd like to try some of that track meat I heard so much about last spring.—*American Boy.*

"Are you John A. Van Dorky?" asked the young man beside the coat-rack.

"No," was the surprised reply.

"Well, I am," came the frosty rejoinder, "and that is his overcoat you are putting on."—*Epworth Herald.*

GUIDE FOR TOURISTS

The Tourist Homes and Cabins advertised on this page have in each case the endorsement of a clergyman. In none of them is liquor served or sold.

(*Please mention* ZIONS HERALD *when writing or patronizing our advertisers*)

NORTH CONWAY, N. H.—A treat in store for you this fall. Make Gateway Lodge Cabins your stopping place and see the mountains and fields at this colorful season. Private toilets, kitchenettes, inner-spring beds. Rate reasonable. 1 mile north of Conway, N. H., Route 16.

CONWAY, N. H.—On Route 16, one mile north of Conway. Convenient to all points of interest. 12 cabins. Special fall rates. Saco River Cabins, Box 16, Conway, N. H.

BARRINGTON, N. H.—On Route 9, Sunnyside Farm. A woman legislator will open her large home to a few Christian paying guests. Adults only. Refined atmosphere, modern conveniences. References required. Rates on request. Mrs. Bertha G. Hayes.

CONWAY, N. H.—On Route 16, just north of Conway, on bank of Saco River. Overnight cabins and cottages for light housekeeping. River bathing. Leland E. Wade, Propr. R. F. D., North Conway, N. H. Phone 36-11.

TRURO, MASS.—Rooms for tourists by the day or longer periods. Airy, pleasant. Modern conveniences. Quiet country home of Mrs. Sarah V. Yates.

Miscellaneous Advertisements

FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered back and seat. Rubber feet. Send for sample. $16 dozen. Redington Co., Department 55, Scranton, Pa.

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, altar vases, altar crosses, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton, Pa.

THINGS TO COME

A newsletter about the church-school materials for the fourth quarter, 1940

Elementary Magazine

HE October emphasis, "The Bible for the Child," provides excellent material for all teachers in the Children's Department. articles should stimulate teachers to a e careful teaching of the Bible. They provide splendid supplementary material unior teachers who use the Group Lessons will be found equally valuable for the onal enrichment of all teachers.

November the emphasis is "The Migrant dren Need the Church." In addition e are stories and a pageant for Thanks- ng.

ecember, with its Christmas emphasis, gs stories, carols, and a Christmas play. re are articles for the teacher's enrich- t as Christmas plans are projected. The series begun in October, the biblical ar- s by Dr. Smart, and the "Dictionary of Bible," by Miller, continue in this issue.

t Steps in Christian Nurture

he November discussion topic is "You Expect Your Child to Have Problems." oblems Are to Solve" deals with a little who heard she was a problem child. "No hwashing for Don" gives one mother's of a way to improve poor school work. Keeping Festivals Religiously" is the topic December. An article on Jewish fall festi- interprets present-day celebrations. "Putz lding" is a project in home and church peration, and "Christmas in Home and rch" suggests plans for working together the good of the child. "Perspective for istmas" offers suggestions for clearing fused ideas of children regarding Jesus and ta Claus.

ior Weekly

he fact that war and violence cannot the spirit of brotherhood and Christian h is evidenced in such stories as "Stephen's waway" and "Paco Finds Christmas." story of vacation is told by Carol Ryrie nk in a six-part serial entitled "Sand and ofs," beginning in October. Ruth and hard Holberg help junior readers to feel preparation made for a long-ago Christ- in their five-part story, "The Days Before istmas."

hristmas messages will come to our readers n Bethlehem, China, Mexico, and Africa he December picture strips.

eachers will find the spirit of Thanksgiving Christmas in many of the short stories illustrated poems.

ture Story Paper

n October the two serials, "Chris of Sandy re" and "We All Go to School," are con- led. "A Real Pageant" would make a ndid Christmas story. Teachers would do to file this.

e sure to see the book reviews October 13. he December issue will be rich in Christ- materials. "The Christmas Club," by s Dalgliesh, suggests a lively activity for nary children.

special attention is given to stories for kindergarten, such as "The Bedtime ries," by Maud Lindsay, and "Thanks- ng and Christmas Stories," by Verna Hills.

Target

"Meetinghouse Bay," by Henry W. Patterson, is the new serial to begin in October. The full-length version of the story will come out in book form next spring. It has stirring adventure which will hold a boy's interest as well as lay before him a moral problem.

"Brother Beloved," in the issue of October 5, is a story with the life of Paul as a background. The opening of the football season brings "Eleven Quarterbacks," by B. J. Chute, and "When Football's on the Air," an article on the technique of broadcasting football.

"Conversation Game," in October 19, gives a boy who is socially awkward some advice on how to talk and how to listen.

"Safety in the Air," in October 26, is an interesting article on commercial aviation.

Portal

The beginning of school, the election season, and Halloween are the featured interests in the October *Portal*. "The Matter of Money," in the issue of October 5, is the second of a series of "Letters to a Freshman," that will run throughout the school year, letters from a mother to her daughter. This one takes up the business of budgeting.

In October 12, the series of articles, "America Belongs to You," by Abbie Graham, answers the question "What does American youth have a right to expect?"

The garden department carries an article on "Making the Garden Pay," some practical advice on marketing fall and winter greens that would be an interesting money-making project for a church-school paper.

In October 19, "It's Your Business," by Alma Stanley Sheridan, brings the other side of the matter, emphasizing the responsibility of young people to inform and interest themselves in the affairs of their Government.

"The Hobby Stall" gives instructions for making Halloween masks.

Classmate

"Lost Valley," a story by Samuel Scoville, tells of an Indian hunter stalking an elk who finds they are both surrounded by wolves. Fighting together, they save their lives.

In "Santiago Celebrates," Ralph Smith writes of the tercentenary of the founding of the capital of the republic of Chile. The same issue will contain "A Trip to the Moon," the first of a series of articles on astronomy, by Professor Ernest Cherrington, Jr., in charge of Perkins Observatory.

"Old Kerry's Boy," by James R. Aswell, will appear in the October 12 and 19 issues. It is a story of democracy in action. One of a series on good manners by Lucy Mary Maltby is for automobile riders, drivers, and pedestrians: "Be Polite—or Else."

October 19 will contain "To—and Beyond," by Edwin T. Randall, telling the story of a young woman sent by the American Friends Service Committee to work among the refugees of the first World War. "I Married a Naturalist," writes Edna Maslowski, and she learned to share his love of nature.

"The Man With a Pencil," by Wilfred Brown, relates how Thomas Nast cartooned Boss Tweed and Tammany Hall into political eclipse. An appropriate item for pre-election.

Free sample copies of church-school periodicals listed on this page may be obtained from any address of THE METHODIST BOOK CONCERN.

Church School Journal

"The Vanguard of Hope," by Winifred Kirkland, will be the lead article for October. In "Making a Looseleaf Bible," Eve Brewster gives the details of the "Bible Project" of which she wrote in the September issue. Another project developed by a group of juniors and intermediates is described by Correll M. Julian in "They Learned About Alcohol."

Dr. Paul F. Douglass, of Poultney, Vt., has written of "Achievement Tests in the Church School" as developed and used with success in his school. Abbott Book in "Picture-minded" urges the possession and use by every school of a varied collection of pictures.

For early planning of Christmas programs, read "For God So Loved the World," by Alice Paddleford Wood. Suggestive articles for the beginning of the church-school year will be: "Religion in Education for American Life," "Tradition in Education," "Questions Teachers Are Asking," and "Against What Does the Church School Advance?" "When Students Speak" reports three qualities the young people are demanding of their teachers.

The Adult Bible Class Monthly

The big news concerning this periodical for October to December is the publication of an elective course by Edgar J. Goodspeed, eminent New Testament scholar and translator. This course of thirteen lessons will deal with "The Growth of the Bible." In these lessons Dr. Goodspeed will aim to answer such questions as these: How old are the manuscripts of the Bible? Do they go back to the times of Mark or Paul? How did the twenty-seven New Testament books come to find one another and unite to form the New Testament? Who selected them and when and why? And, before that, who chose the books that form the Old Testament, and how have they come down to us? Special notes for teachers will appear in corresponding issues of *The Church School Journal*.

The October issue will carry sixteen extra pages, making possible a large magazine section. Among the articles scheduled are: "Would You Achieve Adultness?" by Winfred Rhoades; "Truants From Worship," by Cecil Daniel Smith; "Teaching Religion at Home," by Carolyn Haffner; "Some Case Studies in Foreign Missions," by William Watkins Reid; "First Battles in the New War on Booze," by Ed. J. Richardson; "Why Christ Came as a Jew," by John Stuart Conning; "Separation of Church and State: Why It Matters," by Samuel McCrea Cavert; "Luke: the Man and His Book," by Lawrence O. Lineberger.

The Home Quarterly

A new service will be rendered by this magazine beginning with October—namely, "A Guide to Personal and Family Devotion." A daily meditation, with Scripture reference and brief prayer, written by Roy L. Smith, will be furnished in this new department.

Uniform-lesson treatments, by Lewis H. Chrisman and Grace Sloan Overton, and a brief magazine section will round out the issue.

"Golden Grain"

Before the Grim Reaper Came

THIS photograph was made by John Taylor, a student at Boston University School of Theology, while he was on a walking trip in Lithuania. Shortly after the picture was taken, war swept over that republic and diverted its harvests to Soviet granaries and Nazi mess-wagons. America has thus far escaped involvement in that conflict. Consequently the "golden grain" reaped from its rich harvests of this summer may still be invested in peace insurance through thank-offerings to the Century of Service Fund, 20 Beacon Street, Boston.